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ART. I.—*Biographie Moderne. Lives of remarkable Characters, who have distinguished themselves from the Commencement of the French Revolution, to the present Time. From the French. London, Longman, 1811, 3 Vols. 8vo. 11. 11s. 6d.*

THE original of this work is said to have been twice published at Paris, and twice suppressed, first in the year 1800, and again in 1806, after much pains had been taken to exclude from it every particular which was likely to excite the displeasure of the new Imperial government. But as this government, whatever may have been said in its favour, as a haven of tranquillity after the storms of the revolution, was evidently founded on the crimes and follies of the revolutionists, its jealousy might be excited even by the faint and imperfect picture of them which is to be found in the sketches in the present volume. The present translation does not contain all the memoirs which are to be found in the original work, but only a selection of those, which more immediately concerned the chief actors in the French revolution, and in the compilation of which most accuracy and care had been displayed.

The translator says in his preface that 'the *Biographie Moderne* exhibits two great features of impartiality and correctness; it abounds with facts, and is sparingly furnished with comments.' That this work is, in general, impartial and correct, we do not dispute; but, when the translator says that it 'abounds with facts,' he should rather have said with names and dates. Many of the sketches, indeed, are so meagre and jejune, that they con-

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tain little else but names and dates. And with respect to the facts, of which there are certainly many in these three closely printed volumes, the majority are related without their accompanying circumstances; and we must all know that facts, stripped of those circumstances, however important they may be in themselves, are apt to lose all their powers of excitement and points of interest. The circumstances, with which a fact is surrounded, usually constitute the aggregate of its interest in the narrative of the historian. And hence it is that epitomes are usually so devoid of interest, because they are, in general, a mere nomenclature of facts and dates without any associated circumstances. This is not less true of the epitomes of biography than of those of history.

Some of the lives in the present volumes are written with much more copiousness than others; but the greater number are destitute of those circumstantial details, without which biography soon loses its hold on the attention, and indeed its power to please. We are soon weary of contemplating a skeleton, though we might gaze with eager curiosity on the same figure, when covered with flesh and animated with life. In this work we behold a multitude of biographical skeletons; and though the dry detail of names and dates of which they are composed, might be occasionally useful for the reference of the historian, yet how is the general reader to find them a source either of instruction or amusement?

It would only serve to fill the pages of our review, without any advantage or entertainment to our readers, to recapitulate the names of all the persons who are noticed in this work, or to give a chronological catalogue of their nativities and deaths. We will therefore confine our attention to a few of the most distinguished personages in this series of revolutionary portraits; and endeavour to select a few particulars in the accounts of each which may be likely either to gratify curiosity, or to afford matter for reflection. In the lives which we shall particularly notice in this article, we shall follow the alphabetical order, in which they are disposed in the work itself.

A sketch of the life of the queen of Louis XVI. which appears in the beginning of the first volume, is written in a manner which shews that the writer was not insensible to her sufferings, and felt, as every humane bosom must feel, indignant at the barbarities she experienced. For some time previous to her execution, and after her

removal from the Temple, she was confined in a dungeon in the Conciergerie, 'where a gendarme watched her night and day, and where nothing but a screen sheltered her from the sight of the gendarme, when she took off her clothes to pass the night on a decayed flock bed.'

The Abbé Barthelémy, the author of the travels of Anacharsis, was born in 1716, and, consequently, was far advanced in years at the commencement of the revolution. He nevertheless in 1793 became an object of suspicion to the revolutionists; and he was imprisoned, though only for about twenty-four hours. But this short confinement appeared to accelerate his end. It is said in this work that 'after a fever of a few days, he peacefully expired on the 1st of May, 1794, reading Horace.' This account of his death is not quite so clearly expressed as what we find in the 'Dictionnaire Historique,' where it is said, 'Peu de jours apres,' (meaning his imprisonment) '*lisant Horace, il paroit s'endormir; il n'étoit plus.*' A few days after his imprisonment, as he was reading Horace, he fell into an apparent sleep. It was the sleep of death. The following, which is part of the character of the Abbé Barthelémy in these volumes, may at the same time serve as a slight specimen of the language of the translation.

'This virtuous man was the ornament of his age, the delight of his friends, and the stay of his family. His figure was tall and well proportioned, his face had an antique cast, and expressed mingled simplicity, candour, and dignity, the true type of his good and elegant mind. He was dear to all who knew him, particularly to his family, of whom he was the prop. The education of his nephew, who is a senator, was owing to him.'

In a translation, like that of the present work, which was executed probably with great celerity, we are not to look for nicety of diction or purity of idiom; and therefore we shall forbear to notice numerous defects of this kind, which we had marked in the perusal of the work.

To the character of Bazire, who was amongst the most furious revolutionists, might have been added a little circumstance which we find in the *Dictionnaire Historique*, that it was his custom to take, every day, twelve cups of coffee, in order to stimulate his nerves. The '*Biographie Moderne*,' says that Bazire was 'son of a merchant at Dijon;' but in the *Dictionnaire Historique*, we find him called '*fils d'un portier.*'

It is said that Berthier, Bonaparte's favourite companion in arms and his war minister, fought with La Fayette 'for

the liberty of the United States, and obtained the rank of colonel.' He appears to be a man of fair character. The authors of this work mention his 'invariable moderation.' He 'decided the victory at Lodi, by rushing forward at the head of the battalions;' and Bonaparte passed 'an eulogium on his conduct at Arcole.'

The father of Brissot kept a cook's shop in a village near Chartres. It is not a little remarkable that this republican, who resembled a quaker in his exterior plainness, had the vanity to make the addition of Ouarville or Warville to his name, because his father had purchased a little property in that village. Brissot was certainly one of the most active instruments in precipitating the fall of the monarchy. But he had neither energy, nor daring, nor skill sufficient to master or to direct the storm which he had contributed to raise. He was free from most of the bad passions which revelled in the majority of the revolutionary leaders; but his desire of distinction, which was more allied to the little passion of Vanity, than to the grander feeling of Pride, rendered him perpetually as busy and meddling, as if he had proposed no other end than his own advancement in fortune or in power. His intentions were in the main good, but his judgment was weak. Madame Roland said of him, and with great truth, that he was formed to be the companion of sages, and the dupe of knaves.

Amongst the miscreants, mentioned in these volumes, one of the most atrocious, is Carrier. The day, say the authors of this work, 'On which he arrived at Nantes (the 8th of October, 1793,) will never be effaced from the annals of that unhappy town. "We will make one burying place of all France," said he, "rather than not regenerate it our own way." Not satisfied with every species of plunder, and with the baby-play of the guillotine, he wanted to destroy en masse. "How does this revolutionary committee work?" said he, at Nantes; "25,000 heads ought to fall, and I do not yet see one!" He had recourse to shooting, renewed and enlarged the idea of Nero, by having boats built which drowned a hundred persons at a time; and he was the inventor of republican marriages, the manner of which was this: a man and woman were tied together face to face, and then thrown into the sea. He caused three young women, whom he had just enjoyed, to be drowned thus. This monster cried out in the popular societies, "People, take your club, crush the rich, exterminate the merchants, you are in rags, and abundance is near you! Is not the river there? If the people do not destroy, I shall be able to make the heads

fall on the national scaffold." Madame Lenormand, his mistress, who employed several women for the armies, having asked him who would pay them, he answered, "the guillotine." Another day he cried out at table, "In my department we used to go and hunt the priests; I never laughed so much as at seeing the grimace that they made in dying."

We have never perused the melancholy end of the great geometrician Condorcet without regret. He was a metaphysical enthusiast in his views of the revolution, and was a visionary rather than a sober politician. He was said by D'Alembert, who must have known him well, to be a volcano covered with snow. Hence we suppose that he concealed a burning temperament under an exterior of great apparent equanimity and gentleness. Condorcet was outlawed by a decree of the convention on the 28th of July, 1794.

'Another decree menaced with death those who should give shelter to outlawed persons. Condorcet, informed by the journals of this last decree, said, with emotion, to the generous woman who had received him, "I must leave you; the law is against me."—"If the law is against you," answered she, "humanity is with you." Notwithstanding her efforts to detain him, he quitted her house, went through the barriers of Paris without a passport, dressed in a plain waistcoat, and having a cap on his head. His intention was to conceal himself for a few days at the house of an old friend (Suard) who resided in the neighbourhood of Seaux; but, when he reached his house, his friend was at Paris, and the fugitive was obliged to conceal himself several nights in some quarries, through fear of being recognized. Pressed by hunger, he ventured to enter a little ale-house at Clamart; his eagerness in eating, his long beard, his anxious air, were remarked by a member of the revolutionary committee of the place, who caused him to be arrested. When taken before the committee, he declared that his name was Simon, and that he was an old servant; but, having been searched, a Horace which he had with him, with marginal notes written in Latin with a pencil, became the cause of his ruin. "You tell us that you were a servant," cried the peasant who was interrogating him; "I should rather think that you are one of the ci-devans who had servants of their own." This man had him carried to Bourg-la-Reine; but, as they were taking him thither on foot, he fainted at Chatillon, and it was found necessary to mount him on a vine-dresser's horse. On his arrival at Bourg, he was shut up in a dungeon, and forgotten for twenty-four hours; the man who went the next day to carry him a little bread and water, found him motionless and cold.'

Danton, who was one of the most energetic characters which were produced by the revolution, is thus portrayed

in this work. 'His height was colossal, his make athletic, his features strongly marked, coarse, and displeasing; his voice shook the domes of the halls, his elocution was vehement, and his images gigantic.' These qualities were well adapted to make an impression on the multitude; and to them, Danton principally owed the influence which he possessed in the first years of the revolution. Robespierre, who latterly became his rival, was greatly inferior to him in genius and talents, but was far his superior in cunning and hypocrisy. When Danton found himself overreached by Robespierre, and ordered before the revolutionary tribunal, that legalized instrument of murder and pillage which he had been the first to institute, he was incapable of restraining his paroxysms of fury, and raged like a lion caught in the toils. When he mounted the fatal cart, which was to convey him to the place of execution, the authors of this work say that

'His head was raised, and his looks bespoke pride; he appeared to command the crowd who surrounded him at the foot of the scaffold. One thought, one feeling turned towards his family, and affected him a moment. "Oh, my wife, my best beloved," cried he, "I shall see thee then no more." Suddenly *breaking short*, however, he exclaimed, "Danton, no weakness!" and immediately ascended the scaffold.'

Proudhomme, who wrote the history of the crimes of the revolution, has devoted thirty pages of his work to the revolutionary outrages of André Dumont, the deputy from La Somme to the national convention. This barbarian

'Caused two hundred persons, sixty-four of whom were priests, to be thrown into the water, and wrote thus to the convention: "I have had five dozen of these animals, black beasts, tied in pairs; they have been exposed to the public derision, under the guard of the players, and afterwards committed to prison.'

Fouché, Bonaparte's late minister of police, is characterized in this work as a person 'of winning disposition, an easy manner of expressing himself, and an *exalted mind*.' The tranquil and undisturbed establishment of the consular, and afterwards the imperial government, is said to have been greatly owing to his exertions.

We have both read in books and heard in company that Guillotin, who gave his name to the fatal instrument which, during the revolution, shed so much royal, noble, and plebeian blood, and in which the great force of the revolution seemed, for some time, to reside, was one of the first persons who perished by his own invention. At

the time, however, when this work was written, M. Guillotin appears to have been alive and well. As the account of M. Guillotin will not occupy much space, we will extract it entire.

Guillotin, a physician at Paris, born at Saintes on the 29th of March, 1738, deputy from the tiers-état of Paris to the states-general, lived almost unknown before the revolution, and what caused him to be chosen a deputy, was, that he had been fixed on to prepare a writing called the Petition of the Six Corporations, which became interesting on account of the effect it produced on the public mind, and the suit commenced by the court of law at Paris against the author, who after having been summoned to the bar, was carried back in triumph by the people. When appointed a member of the national assembly, Guillotin attracted attention chiefly by a great gentleness of disposition. On the 1st of December, 1789, he made a speech on the penal code, in which a tone of the greatest humanity obtained, and which terminated by a proposal for substituting, as less cruel than the cord the fatal machine, which received his name, and which in the end sacrificed so many victims. In 1790 he again took a part in the discussions on the penal code. Some persons carried away by the horror this machine has since excited, have considered as a monster one of the gentlest, and, at the same time, most obscure men of the revolution. Nobody has deplored more bitterly than he the fatal use that has been made of this invention. Those who are acquainted with Guillotin, describe him as a clever, cool, reserved man of unblemished integrity, who in some sort retired from the revolution when he perceived the course to which it was directed. He is at the present day one of the best physicians in Paris, and is commissioned by government to direct the discovery of the cow-pox.

One of the most ferocious monsters which were engendered by the revolution, was Jourdan, surnamed *Coupe-Tete*, which the translator renders literally 'the beheader;' but the word 'cut-throat' would have accorded better with the English idiom. The various occupations through which this miscreant had passed, are curious.

He was successively a butcher, a blacksmith's journeyman, a smuggler on the frontiers of Savoy, a soldier in the regiment of Auvergne, a servant in the stables of the Marshal de Vaux, a wine-merchant (1) at Paris in 1787 and 8, under the name of Petit, a slayer (butcher) in 1789, a seller of madder for dying in Avignon in 1790, general of the army of Vaucluse in 1791, and finally leader of a squadron of national gendarmerie.

Jourdan appears to have had a heart completely steeled against every tender sentiment, and even to have made those cruelties his delight and his boast, the very mention

of which excites horror in almost every mind. At the Apostolic palace, known by the name of the Glaciere, at Avignon, he and his associated ruffians beat out the brains of no less than sixty-one persons, amongst whom were thirteen women. 'He boasted of having torn out the hearts of Foulon and Berthier, and called on the national assembly to reward him for this deed with a civic medal.' The author should have added, that Foulon was his father-in-law.

Lebon (Joseph), is one of the commissioners of the convention, who, perhaps, was hardly inferior to Jourdan in the cruelties which he practised. 'Every day after his dinner, he presided at the execution of his victims, which he one day thought fit to defer, that he might read the newspaper to them.' He had so little regard even for the forms of justice, that he 'once gave previous notice of the death of those whom he chose to be sentenced to die.'

'He delighted in frightening women by firing pistols close to their ears, and he advised them all not to attend to their mothers and husbands, but on all occasions to follow their own inclinations. He used to get little children together, and teach them to listen to what their fathers said, which they were afterwards to come and report to him.'

In the Dictionnaire Historique, it is said of Lebon, that 'many young women passed from his embraces to the scaffold,' and that he made himself drunk with brandy before he was conducted to the guillotine. His intoxication, however, had not entirely stupified his faculties, for when the red shirt was put over him, he remarked, that instead of putting it on him, it would have been more proper to put it on the convention, whose orders he had obeyed.

Marat, who, as well as Jourdan and Lebon, deserves the name of Cut-throat, was a Swiss of Calvinistic parents. The ugliness of his exterior appearance did not ill represent the deformity of his heart and mind. He was a short man, with a hideous physiognomy and a head of monstrous size. Like many of the chiefs of the French revolution, he had been an adventurer in early life. He had no fixed pursuit, but sought to promote his interest as caprice or chance, or opportunity might prompt. He had no fixed home and no fixed principle. We are far from insinuating, that one of these is necessarily connected with the other. But a roving and unsettled life is certainly not favourable to those just practical distinctions of right and wrong which domestic habits are more apt to inspire. Hence we think, that judges and legislators, and indeed persons in situations

of trust and power in general, ought to be fathers of families. In such persons, we have the best chance of a salutary steadiness of principle and conduct, averse at once from fanciful schemes and a dereliction of rectitude, the delusions of the sanguine, and the corruption of the base.

Marat left his country and his home at an early period. Having obtained a smattering of medical information, he became a quack doctor, and exhibited himself on the stage as a mountebank. He had invented a specific which was to be a sovereign remedy in all complaints. This he sold in small bottles for two louis d'ors a piece; but the price restricted the sale and confined the benefits or the mischiefs of the remedy to a few. He afterwards insinuated himself by his intrigues or his impudence into the place of veterinary surgeon, or, in more plain terms, of horse-doctor to the Count D'Artois. The writers of the *Bibliothèque Moderne* do not mention, that Marat was ever in England; but this was certainly the case. And we have been informed, that he was, for some time, usher at a school at Edmonton. We have not, however, been told, whether, in this last post of power, he was as fond of letting blood by means of the birch, as he was afterwards at Paris by the sharp edge of the guillotine. It is greatly to the disgrace of the city of Paris, that it should have chosen such a monster for one of its representatives in the Convention, and the faction of the Girondists never displayed more pusillanimity and folly than in suffering this tiger in human form to ravage and massacre without controul, when they had it in their power, on the 13th of April, 1793, to have rid the world of such a demon by an act of patriotic promptitude. But the Girondists did nothing but prate, *en philosophe*, while their adversaries acted with an energy of which they soon after became the unresisting victims. Marat was certainly possessed of talents, and he often both wrote and spoke in such a manner as to make a strong impression on the multitude, whom his eloquence, the force of which seemed increased by his disregard of dress and decency, was particularly adapted to strike. There was, however, an incoherence in his speeches, and a sort of fanatic turbulence in his emotions, which may induce a belief, that we ought to consider his conduct as the result of insanity. But if we repute Marat to have been insane, we must, in common charity, extend the same construction to the conduct of no small number of the chiefs of the revolution, who seem to have been seized, as if by one simultaneous agency, by the most tremendous and most

durable paroxysm of mania which was ever witnessed among the chiefs of any nation in any period of the world.

The following is recorded in the second volume of this work as an instance of the presence of mind of the famous Abbé Maury, the most vigorous and eloquent antagonist of the revolution. When, on one occasion, he was pursued by the ferocious mob who threatened to drag him to the lamp-post, he turned round, and said dryly to his pursuers: 'When you have put me in the place of the lamp, shall you see the better?' This instantly caused a change in the sensations of the multitude; a laugh was raised, and the murmurs of vengeance were converted into shouts of applause.

In the account which is given of Mirabeau in this work, no doubt seems entertained, that he had latterly made his peace with the court, who had granted him a pension and paid his debts. It is very problematical, whether, if he had lived, he could have arrested the progress of the revolution and prevented the subversion of the throne. He declared to his friends on his death-bed: 'I shall carry the monarchy with me, and a few factious spirits will share what is left.' Mirabeau appears to have retained the possession of his intellectual faculties to the very moment of his expiration. On the morning of his death, he wrote these words: 'It is not so difficult to die,' and at the moment when his eyes were closing to be opened no more, his hand traced the words 'to sleep.' Supposing this anecdote true, which we have no reason to doubt, it is very curious, as expressing what may be called Mirabeau's sensation of death. In person, Mirabeau 'was of middle stature, his face was disfigured by the marks of the small pox, and the enormous quantity of the hair on his head gave him some resemblance to a lion.'

General Moreau is stated to have been born at Morlaix in 1761; he was bred to the law, though he appears always to have given the preference to the profession of arms. The revolution furnished a favourable opportunity for the display of his military genius. After serving with distinction in the army of the North, he was raised to the rank of brigadier-general in 1793, and in April, 1794, he was appointed general of division at the desire of Pichegru, whom he denounced to the Directory in 1797, on account of a treacherous correspondence with the Prince of Condé. Moreau had been acquainted with this correspondence for some time before he made it known to the directors, and he evidently did it at last with reluctance;

and, as appears, not till the projects of Pichegru had been disclosed to the executive government. This act of Moreau, in whatever motives it might originate, certainly injured him in the public opinion; and the writers of this work say, that though the government afterwards employed him, it was rather from 'an imperious necessity for his talents,' than from 'a confidence in his sincerity.' Moreau never displayed more talent than in the campaign in Italy in 1799, when he had to contend against Suwarrow. The genius which he then discovered, saved the republican army from annihilation, and he deservedly obtained 'the surname of the French Fabius.' After the establishment of the consular government, Moreau, who was naturally a man of great frankness, was not sufficiently wary nor reserved in expressing his sentiments of Bonaparte. Mr. Fox, we believe, noticed this. It appears very doubtful whether Moreau were at all implicated in the conspiracy of Pichegru. Moreau had several interviews with Pichegru after he had secretly come to Paris; but it seems certain, that he did not coalesce with him in his plan for the restoration of the Bourbons. The writers of this work say, that Moreau's 'political conduct discovers neither energy nor greatness.' It did not indeed discover any of that energy or greatness which was exhibited by Danton or Robespierre, or by the different persons who have successively usurped the government of France. Moreau was a man of strict probity, and was admirably fitted, by his exemplary moderation, to have become the Washington of France, if the French had had the coolness, the virtue, and constancy of the Americans. But a despotic government seems to have been best suited to the manners and temperament of the French, and this government they have in perfection under the empire of Napoleon. Moreau had none of that 'energy and greatness,' which distinguished the leading demons in the hell of the revolution; but to accuse that man of wanting true energy and greatness, who displayed so much of both at the head of armies and in the most perilous circumstances, in which the noblest qualities both of the mind and heart can be developed, is to falsify facts and to asperse his memory without cause. Moreau appears to have been guided in his political conduct by a becoming sense of moral rectitude, and when a man who is thus governed by principle, has to act with those who are governed by none, and particularly in such a stormy period as that of the French revolution, he will readily be supplanted by those who hesitate at no means, however flagi-

tious, which can promote their ends. Truth may be cajoled by perfidy, and the energy of virtue will often sink before the audacity of crime.

The character of Moreau both as a general and a citizen, is more fair and unsullied than that of any of the revolutionary chieftains either in the camp or in the cabinet. The sketch of the character of Moreau in the third volume of this work, is thus concluded.

‘He has more than once,’ (in what instance?) ‘sacrificed his friends to the *weakness of his character*, and, knowing little of mankind and of the revolution,’ (indeed!) ‘which he embraced without ambition, but not without jealousy,’ (of whom, or what?) ‘he has committed *many* political errors,’ (what are these many errors?) ‘and merited by his imprudence at least the exile to which he has been condemned.’

The following is the account which we find in this work of the early life of Robespierre, who may justly be called the Satan of the Revolution.

‘Robespierre (Maximilien Isidore), was born at Arras in 1759. His father, a barrister in the superior council of Artois, having ruined himself by his prodigality, left France long before the revolution, established a school for the French at Cologne, and went into England, and thence into America, where he suffered his friends to be ignorant of his existence. His mother, whose name was Maria Josepha Carreau, was the daughter of a brewer; she soon died, leaving her son, only nine years old, and a brother *who shared his fate.*’ (Whose fate or what fate?) ‘The Bishop of Arras, M. de Conzié, who afterwards shewed such aversion from the principles of the revolution, contributed to send Robespierre to the college of Louis le Grand, where he had got him admitted on the foundation. It is said, that even in his childhood, he was gloomy and wicked, though timid, and that this temper, which he restrained before his masters, past with them for love of study, and gained him the favour of some among them, whilst others foresaw the blackness of his soul. The Abbé de Proyart, the master, was the dispenser of the remittances which the Bishop of Arras made to him; and the Abbé Aimé, Canon of Paris, of whom he was afterwards the persecutor, allowed him his table. M. Hérivaux, one of the professors and admirers of the heroes of Rome, contributed greatly to develop the love of republicanism in him; he surnamed him the *Roman*, and incessantly praised his already declared love of independence and equality. More assiduous, more diligent than is usual at that age, he went through his studies with considerable credit, and even gave hopes, as to talent, that he was far from realizing afterwards. In 1775, when Louis XVI. made his entry into Paris, he was chosen by his fellow-students to present to that prince the homage of their gratitude. Becoming a barrister in

the council of Artois, he wrote against the magistrates of St. Omer, those of Arras, and the states of his province, and though *little esteemed in his body*, on account of his irascibility, he obtained a place in the academy of Arras. The political troubles of 1788 heated his brain: he was soon remarked in the revolutionary meetings at the beginning of 1789, and the tiers-etat of the province of Artois afterwards appointed him one of their deputies to the states-general. On his arrival at the assembly, he at first obtained very little influence there; and he was even considered, during this first session, only as a gloomy man, capable of every thing, but gifted with very little ability. However, though the want of eloquence did not permit him to vie with the orators who then shone in the tribune, he began to acquire great power over the populace, and Necker in consequence, cajoled him in the meanest manner, on the 19th of June. For some time he paid court to Mirabeau, who despised him, yet he accompanied him so assiduously in the streets and public squares, that he was at last surnamed *Mirabeau's ape*.

It is not a little remarkable, that on the 30th of May, 1791, he spoke in favour of abolishing the punishment of death, though there hardly ever was an individual who showed less regard for human life, or shed blood with such indiscriminate profusion. After the defeat and dispersion of the Girondists on the 31st of May, 1793, Robespierre may be said to have been, in a great measure, the absolute sovereign of France, till the period of his arrest on the 27th of July, 1794. If he had obtained the victory on that day, the writers of this work seem to think, that he would have sacrificed the Jacobins; and as extremes are often found to meet, he would perhaps have exhibited himself as the advocate of justice, humanity, and moderation. Robespierre was sent to the guillotine on the 28th of July, 1794, at four in the afternoon, and the shops, the windows, the roofs of the houses, were filled with spectators and the air resounded with shouts of joy. His head was wrapped in a bloody cloth, which supported his under jaw, which he had shattered with a pistol-ball, with which he had endeavoured to destroy himself on the preceding evening when he was arrested by the conventionalists. His pale and livid countenance was but half seen, and one account says, that his eyes were completely closed.

'The horsemen who escorted him, shewed him to the spectators with the point of their sabres. The mob stopped him before the house where he lived. Some women danced before the cart, and one of them cried out to him. "Thy execution intoxicates me with joy! Descend to hell, with the curses of all wives and of all mothers." 'The executioner, when about to

put him to death, roughly tore the dressing off his wound: he uttered an horrible cry, his under jaw separated from the upper, the blood spouted out, and his head presented a most hideous spectacle. He died at the age of thirty-five.'

Robespierre had the profound cunning of Cromwell, without his courage, his magnanimity, or any of his generous qualities. What were his ulterior designs is unknown, for no one was permitted to penetrate the labyrinth of his thoughts. There can be little doubt, that he affected the sovereignty, and if he had found, that he could not carry that point, we do not think it at all improbable, that he would have betrayed all his former friends, renounced all his former opinions, and endeavoured to gratify his ambition by recalling the exiled family to the throne. Notwithstanding his anti-monarchical violence and his revolutionary outrages, we consider him, if circumstances had been at all favourable to that scheme, to have been more likely to have repeated the part of Monk in France than Pichegru or any of the other persons who were known to entertain that wish. If we were briefly to compare Marat, Danton, and Robespierre, we should say, that what in Danton and Robespierre was pride, in Marat was vanity. Marat, who ever retained his original character of the quack doctor and the mountebank, affected a singularity in his dress, his manner, and even his barbarities. He aimed at more petty distinctions than either Danton or Robespierre. It was sufficient for him to be the boast and oracle of a Sans-culotte mob; he did not aim at a higher sovereignty. But Danton and Robespierre were ambitious of a grander destiny. Danton and Robespierre were both extravagantly proud; but the pride of Danton was associated with a lofty disdain which partook of his great physical courage, whilst that of Robespierre was mixed with low cunning which originated in his natural timidity, and which he employed as a substitute for heroism. Danton got rid of his enemies by more direct means, but Robespierre had always recourse to artifice. The one was a lion who marched up to his foe in the open plain, the other a tiger who watched for him in a jungle and sprung upon him unawares.

The writers of this work say, that though Madame Roland 'wished to have it understood in her memoirs, that she had the greatest share in his,' (her husband's) 'literary labours, it appears to us certain, that he was not inferior to her, unless it might perhaps be in facility.' It is said, Madame Roland, 'at nine years old, made an analysis of Plutarch.' We do not believe this, at least without great

limitations. We are inclined to believe, that the translator has rendered the passage of the original in this instance, as well as in many others, with too little care and circumspection. In the account of this deservedly celebrated, and, we think, truly great lady, in the *Dictionnaire Historique*, it is said, '*Dès l'âge de neuf ans elle voulut analyser Plutarque.*' This is a very different thing from the naked assertion, that she had accomplished the undertaking. At the early age of nine years, she might show an inclination for this kind of study, and this is, of itself, a sort of prodigy. She was arrested on the 24th of June, 1793, and passed more than four months in prison previously to her execution. During this sad interval, she showed, that she had not read Plutarch in vain, for none of his heroes could have evinced more philosophic constancy and serenity of mind than she did in the most melancholy circumstances. Nor did she maintain only her own spirits, but administered solace and infused courage into her companions in adversity.

In the account of Rofsagnol, a journeyman goldsmith at Paris, who was one of the ringleaders of the Jacobins, we are informed, that after he had obtained in September, 1793, 'the chief command of the coasts of Brest,' he issued a proclamation, that he would pay ten livres for every pair of Chouan's ears.

Roux, a priest, and a municipal officer at Paris, was one of the commissioners of the commune who were entrusted with the custody of Louis XVI. and his family in the Temple. The following is one of his traits of barbarity to his unfortunate prisoners. The deposed monarch was afflicted with a violent tooth-ach, and begged Roux to let a dentist be sent to him.

It is not worth while, answered Roux, making a gesture to represent the guillotine, your teeth will soon be put to rights.' He was appointed to conduct Louis XVI. to the scaffold, and every body remembers, that when that prince begged him to convey a ring to the queen, he answered: 'I am not commissioned to do any thing but lead you to death.'

It is said of Simon, the shoemaker at Paris, who was employed as an agent of the commune in the prison of the Temple, that 'he was one of those who most frequently tormented and insulted Louis XVI,' but his usual brutality is stated, on one occasion, to have been a little softened. 'One day, seeing the joy testified by the queen and Madame Elizabeth at dining with the king, he exclaimed: 'I believe these confounded women will make me cry.'

He appears to have been 'the most ignorant and debauched of all the commissioners,' and was accordingly entrusted with the care of the dauphin, after the execution of the king. The inhuman monster is said to have taught this unfortunate boy 'to swear, to drink, to curse his father, mother, his aunt, to sing the Carmagnole, and to cry long live the Sans-culottes.' He appears to have hurried the young prince into an untimely grave. We here conclude our account of this work, which has rather disappointed our expectations.

ART. II.—*Chronological Retrospect; or, Memoirs of the principal Events of Mahomedan History, from the Death of the Arabian Legislator, to the accession of the Emperor Akbar, and the Establishment of the Mogul Empire in Hindustan, from Original Persian Authorities. By Major David Price, of the East India Company's Service, Vol. 1st, 4to. Booth, &c. 1811.*

WE have already, on more than one occasion, expressed the obligation which we shall always feel towards those who will take the trouble of laying open to our view the original sources of historical information. The various characteristics of the human race under the influence of different ages, climates, and forms of government, are by far the most rational objects of antiquarian inquiry; but they lose almost their whole identity, when represented to us through the medium of one general and undistinguishing phraseology. With these sentiments, the apology which Major Price thinks it necessary to make for the execution of his design ought to be accepted without hesitation, even though its imperfections were more numerous and glaring than they really are. One faithful trait of character is, in a historical view, preferable to all the graces and embellishments of style; and, with passages of the above description, the present work will be discovered to abound. Our only suggestion to the author on this subject shall be, therefore, that, wherever he does not translate, the utmost simplicity of language ought to be his only aim. In the present volume, there are too many sentences like the following:—'the ephemeral monarch just consigned to the cabinet of oblivion.'—'Having committed his father's remains to the silent mansions of the dead,' &c. &c. which are not given as quotations from the original, and must be acknowledged as far from resembling the plain and una-

dorned language which ought, in a work like this, to find place wherever the author speaks in his own person. The title-page itself (and what should be more plain than a title-page?) announced to us that unfortunate predilection which its writer seems to have imbibed for empty and high-sounding phrases. He is a great admirer of Gibbon; but in imitating the gorgeousness of his attire, forgets, that he has not learned the art of putting it on gracefully.

The work is intended to consist of three volumes. The present occupies exactly the same portion of time (with the exclusion of the earlier part of the prophet's history), as that treated by Ockley in his History of the Saracens. It embraces much more particular and minute information than that well-known work, except, (we believe), in one instance only—the detail of the war with Heraclius. This, which forms by far the most interesting part of Ockley's subject, has been very hastily passed over by Major Price, whose object it probably was to avoid, as much as possible, dwelling on the same ground with his predecessor.

The simple manners of the Arabs in the time of Mahomet and of his successors, the *Khulfa rashedin*, or legitimate Khaliffs (viz. Abū Bukker, Omar, Othman, and Ally), will remind the reader forcibly of those of Homer's Grecian Heroes or of their descendants in the days of Herodotus. Thus, in the recital of battles, he will be often pleasantly surprised at seeing both armies stand still while one of the principal champions on either side engages with one of the other party in single combat. They advance, 'vaunting their own praises, or those of their patrons or of the adherents of their cause,'* or insulting their adversaries by comparisons to the disadvantage of themselves or their clans. If one is slain, his arms, and not unfrequently his corse, become the objects of general contention. In this, as in many other respects, the customs of the Arabs may seem to realize the fictions of chivalry; and as all our early works of imagination had their origin from the east in the time of the Crusades, the romances of Turpin and of the Round Table will probably be found much more analogous to the state of society among the nations of which we are speaking than to any which we know to have prevailed in Europe. We have female warriors, like Ariosto's Bradamant and the Clorinda of Tasso. The swords and horses of the most celebrated chieftains are distinguished by proper names. The relation of the war of

* Combat of Mohokkum ul Tefteil with Thaubut, the son of Keiss, at the battle of Akkermah, page 44.

Selkeyne, between Ally and Mauweiah (the first Khalif of the Omniades), would form an excellent subject in the hands of such a poet as Boyardo or Pulci. The part which Ally is made to play is only the counterpart of the famous Orlando's under similar circumstances. The ludicrous accompaniments of the following incident are precisely what might be expected from the author of the *Morgante Maggiore*. The Syrian companions of Mauweiah, already softened by the effeminacy natural to that luxurious region, had been so daunted by the irresistible prowess of Ally, that he found himself obliged to adopt the artifice of disguising his person, in order to induce any of the enemy to enter the lists with him as an opponent.

Unconscious of his identity, Amrû ventured to advance a few steps, and Ally, desirous of drawing him to a more convenient distance from the protection of his followers, continued to curvet round his person, as if apprehensive of approaching too near; which encouraged him to proceed a little further, concluding, that this cautious circumspection, in no shape indicated that ardent and intrepid courage, which distinguished the son of Abû-tauleb. He therefore advanced in his career, repeating certain lines which imported to the chiefs of the army of Kûfah, and the destroyer of Othman, that speedy discomfiture and bayoc, which he was about to carry among them, though a thousand Abû Hussuns* were numbered in their ranks. Ally replied in responsive measure, and in terms which rather unexpectedly announced to Amrû the antagonist to whom he had so rashly opposed himself. Without a moment's delay or reflection, he gave his horse the reins, and with whip and spurs, urged him to escape within the protection of the Syrian line. Ally pursued with eagerness, and making a well intended longe, the point of his lance passed through the skirt of Amrû's coat of mail, which brought him head-foremost to the earth; unfortunately, not wearing drawers, and his heels in the air, that part of his person became exposed which we shall forbear to particularize. In this situation, Ally scorned to do him any further injury, and suffered him to escape with the contemptuous remark, that he was never to forget the circumstance to which he was indebted for life and safety. Thus escaped from the jaws of death, Amrû appeared in the presence of Mauweiah, with whom a conversation passed, which, though ill suited to the gravity of history, has, however, not been thought unworthy of relation. "I give thee credit Amrû for thy ingenious contrivance, though I believe thou wilt be the first, on record, that ever escaped the sword by so scandalous an exposure. To the day of thy death, it therefore behoves

* Appellation of Ally as the father of Hussun.

thee to be grateful to those organs, to which alone thy safety has been owing. Art thou not ashamed of being thus the accomplice of thine own infamy?" 'Amrû—"Put a check to thy loquacity, Mauweiah; hadst thou been in my place, thy pride had been completely humbled, and thy wives and children, at this moment widowed and fatherless. When Ally dared thee to the field, did I not see thee pale and deprived of motion? From a man of thy doubtful courage, these sarcastical remarks on my actions are therefore equally unseasonable and unbecoming." 'Mauweiah (laughing)—"Pray how didst thou contrive to breathe, Amrû, in a posture so uncomely, with thy legs swinging in the air; I fancy thou wast little aware of the disgrace about to befall thee, or thou wouldst surely have provided thyself with a pair of drawers." 'Amrû—"My conduct is no further singular than that when I perceived the superior strength of mine enemy, I thought it prudent to retreat." 'Mauweiah—"I do not pretend to aver, that there is any thing peculiarly disgraceful in yielding to such as Ally: I only maintain, that it was scandalously so, to make a pair of colour-stuffs of thy legs, and to expose thyself so shamefully to him and all the world." 'Amrû—"It cannot surely be surprising, that when he recollected me to be his uncle's son, Ally should have been induced to spare me." 'Mauweiah—"Nay, Amrû, this is too arrogant to be borne, remembering, as I do, the prophet's declaration, that Ally was of the same descent as himself, even to father Adam. Now we all know, that the father of Ally was a chief of the illustrious race of Haussem; whereas thine was no more than a common butcher, of the tribe of Koraish." 'Amrû—"Great God! these sarcastic remarks are to me far more intolerable than the pain inflicted by the swords and arrows of the enemy. Had I remained quietly at home, without involving myself in thy quarrel, and bartering my eternal welfare for worldly profit, I should never have been destined to listen to such speeches, nor have subjected myself to the endurance of all this burden of labour and anxiety." Such, without embellishment, was the conversation which has been ascribed to these two celebrated men on this very ludicrous occasion; and which, as an illustration of manners, however deplorably it may fall short of the manly and exalted sentiments conveyed in the ingenious fabrications of the illustrious historian of the Roman Republic,* we have ventured to admit into these pages. But as if our author were unwilling to part with his reader on such easy terms, he insists upon furnishing him with another relation of the meeting betwixt Amrû and Ally: with whom the former had pledged himself to hazard a personal con-

* Some of our readers may be disposed to inquire, who is meant by the appellation of 'illustrious historian of the Roman Republic?' How much better is the old direct way of calling persons by their proper names.

flict, as the price of his restoration to the presence of Mauweiah, from which, in consequence of his importunities and the freedom of his remarks, he had been punished by an expulsion of some days. The result was, however, similar to what has been already described, and subjected Amrî for a long time afterwards to the scorn and derision of Mauweiah.—Page 287—289.

The following account of a mission from the famous Abû Obeidah to the generals of Heraclius, under the reign of Abû Bukker, will call to recollection the well known anecdote of Agesilaus in the presence of Tissaphernes.

Meyauz, the son of Jebbel, was selected to explain to the Christians the terms on which they might purchase forbearance on the part of the invaders. In order to convey the more favourable impression of those whom he was deputed to represent, this person armed himself in a suit of mail of extraordinary dimensions; and throwing over it a vest of yellow silk, with a crimson turban on his head, he departed, thus equipped, on horseback, alone and unattended, for the encampment of the enemy. On reaching the place of conference, he dismounted, and taking his horse by the bridle, directed his steps towards the principal officers of the Greeks, whom he saw assembled for his reception: one of the attendants was ordered to take charge of his horse, a service which he thought proper to decline, dryly observing that no one was better qualified to take care of *his* horse than himself. When he drew near to the assembly, his attention was attracted by the magnificence with which the persons who composed it were apparelled, and no less by the beauty of the couches and cushions on which they reclined, which were covered with the richest stuffs, of the most delicate variety of colours. An interpreter explained to him, that the assembly consisted of the most eminent men of the country, many of them members of the court of Heraclius, and that he was expected to take his seat among them. They now offered, once more, to take charge of his horse, but this he persisted in declining; at the same time expressing a repugnance to seat himself in the midst of a circle so brilliantly arrayed, as the affair in which he was employed, could be dispatched as well standing as sitting. It being however further explained to him, that there would be the most flagrant breach of decorum, if he proceeded to discuss the business of the conference in the way he proposed, he pretended on a sudden to recollect that his prophet had indeed forbidden his followers to hold converse standing with any mortal, neither should he degrade himself by neglecting to observe the rule on the present occasion. But continuing to feel the same aversion towards seating himself on the gorgeous carpet, on which they had placed themselves, he lifted up the corner of it and seated him-

self on the bare floor. The interpreter again proceeded to explain to him, that the assembly, already apprized of the rigid scruples on which he regulated his plan of life, were disposed to make him every concession on these points, and to treat him, at the same time, with every mark of respect in their power: yet, they could not forbear to recommend, that, for the present, he would consent to discard the rustic habits to which he had been accustomed in the camp of Abū Obeidah, where the posture which he seemed to prefer was, perhaps, conformable to the general usage. To this, Meyauz replied, that as a slave of *the most high*, he should never allow himself to consider it any sort of degradation, to make use of that carpet which his hand had spread for all creatures.—P. 66.

This primitive frugality and simplicity of manners could not be expected long to withstand the allurements which the rapid acquisition of fertile territories and immense riches held out to the conquerors. As with most semi-barbarous people, the taste for magnificence first displayed itself in the fashion of arms and military accoutrements. Thus we are informed, very early in their history, of a superb tent, or pavillion, for which the invincible Khāled had paid the sum of three hundred dinaurs of gold. The personal conduct of the four first khaliffs, in these respects, appears to have been most exemplarily moderate and unostentatious; but every sort of profusion and luxury became prevalent under the dominion of the Omniads, reckoning from the time of Mauweiah's establishment in the government of Syria during the Khelauffut of Othman.

Of the contempt of death and danger with which the doctrines of their prophet inspired them, history affords numerous instances too well known to need repetition. The conduct of Ebn Muljum, the assassin of Ally, bears stronger marks of that strange mixture of gallantry and devotion which distinguished the chivalrous character of the middle ages. Instigated to the commission of his crime by the allurements of an infamous woman, of whom 'it might justly be said, that her face was like the glorious reward of the virtuous, and the tresses which adorned her cheek, like the black reward of the villain's guilt,' he pursued his purpose through every obstacle with unwearied perseverance; and being taken and doomed to suffer death with exquisite torments, which he endured without a murmur,

'when it was further directed that his tongue should be cut out, he suddenly gave utterance to the loudest lamentations; not occasioned by the apprehension of pain and death, but, as

he expressed it, by the reflection that in the last fleeting moments of existence, he should be deprived of that consolation which resulted from repeating the blessed name of his Creator."

"An instance of much more sublime courage, worthy of comparison with the loftiest examples of female fortitude recorded in history of the Spartan nations, occurs in the relation of the death of the virtuous Abdullah Zobair. Engaged in an unequal war against Hejaue, a celebrated officer under the Khaliff Abdulmèlek, and in the defence of the sacred city of Mecca, his companions being at length reduced to the number of five persons.

"In this extremity he repaired to pay a last visit to his mother Essema, the sister of Ayaishah, and daughter of Abu Bakker; a woman of such excellent understanding, that, though at this period she was upwards of ninety, he never took any final resolution without her previous concurrence. "My beloved parent," said he, addressing her on this occasion, "I am at last left to oppose the vengeance of mine enemies almost alone; and I am destined to experience, from the ingratitude of mankind, the same fate with the unhappy Husseyne; with this afflicting difference, that his children continued to the last moment of life to combat in defence of their father, while mine have basely deserted me, and surrendered to the mercy of the worthless Hejaue: he has also offered me a capitulation, on whatever terms I may think proper to prescribe. How then would my venerable parent advise me to act?" "If thou art conscious of a just cause," replied his mother, "beware of putting thyself in the power of the Benti Ommeyah. It is unnecessary for me to remind thee of that period of life to which thou hast attained, and that after all it is allotted to thee once to die. Thy aged mother is persuaded that thou art prepared to meet death with an unblemished fame, rather than in any shape to fix the stain of dishonour on thy memory." "It is even as you have said," rejoined Abdullah, "and my own reflections had already dictated to me the same sentiments. Resolved to embrace an honourable death, I was only desirous of consulting you for the last time, and to bid you an eternal farewell. Through life, uniformly devoted to the cause of truth, I have ever studiously avoided the mazes of error. To no man have I been guilty of either oppression or injustice; neither have I in any instance been negligent of the worship of, or of rendering myself acceptable to, that almighty Being, who is the judge and witness of every action of my life." He then took an affectionate leave of his mother, and proceeding to the sanctuary of the Kaabah, there, in company with the few faithful individuals who determined to share his fate, passed the whole of the night in devotion. The ensuing day, having discharged the duties of morning prayer, he armed himself,

and, at the head of his five brave companions, sallied out upon the besiegers, of whom he put many to the sword, while he continued to proclaim, at every exertion, how easily he could have chastised their malice, if his friends had not abandoned him. He maintained the conflict until the hour of meridian prayer, when he submitted to take a short respite; after which, renewing his efforts, he drove the enemy before him to the foot of a neighbouring hill, from the summit of which he was struck on the head, and severely wounded, by a stone. He now fell, and, being surrounded by the hostile multitude, was immediately cut to pieces; his head was then struck off, and for some time suspended to the naudaun or aqueduct, or perhaps dome of the Kaauhah; in which latter, according to some historians, he is at the same time stated to have met his fate.—P. 449.

The most striking vices of the Arab character seem to be those of cruelty and insolence. It is but reasonable to expect that where so little value is set upon one's own life, that of others must necessarily sink into comparative insignificance. Accordingly, simple death is made to appear a very insufficient sacrifice to revenge or justice; and, unless aggravated by torments, the executioner will be thought to have conferred rather a benefit than an injury. Such being the prevailing mode of sentiment and conduct, it reflects an honour upon the character of Ally very superior to that achieved by the most incredible of his romantic feats of valour, that, when mortally wounded, his last command was that his assassin should be punished by instant death; a command, however, which his most devoted adherents could not so far forego the luxury of revenge as to obey.

Cruelty is a vice so common to rude and half-cultivated people, that it may be almost considered as inherent and innate in the human character. But the insolence with which the Arabs followed up their acts of conquest and of revenge, forms a peculiar feature in their history. Long after their immense riches had introduced every species of luxury, and much of that civilization and refinement which are its usual concomitants, we find even their Khaliffs and governors with all the vulgar insolence of wandering robbers from whom they sprung, exercising their whips in chastisement of the most illustrious offenders. When the head of the Imaum Hússeyne was brought before Abaidullah, the governor of Kufah, that barbarous satrap amused himself by beating it about the mouth with a rod, 'expressing his unmanly triumph by the most insulting rallery;' and the Khaliff Yezzeid, son of Mauweiah, by

whose commands that holy person had been massacred, could not afterwards be withheld from exercising "the same brutal indignity by beating it on the lips and teeth with a whip; and being interrupted in his ferocious amusement by a certain Abû Berdah ul Esslauihy, who remonstrated against the indecency of offering such barbarous insults to those lips which had been so frequently hallowed by the kisses of the prophet, Yezzeid struck him on the breast for this bold and unexpected expostulation."—P. 410.

We forbear to quote any of the numerous instances which occur in this volume of similar insults (so degrading to the bestower) inflicted on the living.

It will give us great pleasure to meet Major Price again on the appearance of his second volume.

ART. III.—*The Situation of Great Britain in the Year 1811. By M. M. De Montgaillard, Author of Remarks on the Restoration of the Kingdom of Italy, by the Emperor Napoleon; of the Crown of France to the Roman Empire, &c. &c. &c. Translated from the French. London, 1812, Blagdon, Saville Place, Lambeth.*

MR. BLAGDON, the translator of the present work, informs us in his preface, that a copy of the French original was brought into this country by a mercantile gentleman who had permission to leave France in November last. Mr. Blagdon says that it was not published in Paris till the end of October, 'where it was generally understood to be issued by authority, and thought likely to prove the "avant courier" of a diplomatic intercourse between the two nations.' Mr. B. accordingly, to whom amongst others this work was shown, thought it of so much importance, that he lost no time in laying it before the public in an English dress.

Mr. B. says that 'the original volume is the production of an acute and able writer.' M. Montgaillard is certainly acute, but his ability exhibits, in our opinion, rather the show and flash of an ingenious but desultory writer, than the solidity, consistency, and argument of an enlightened statesman and philosopher. In that part of the present volume which consists of general remarks rather than of particular financial details, we have found what M. Montgaillard says very vague and indefinite. He is perpetually dancing from one sophism to another;

and if he finds a metaphor by the way, he never fails to seize it as a flowery covering for some common-place remark. This mode of writing may delude the unwary or mislead those who cannot think for themselves; but those, who possess any sagacity or power of reflection, will readily detect the fallacies of the writer, and despise his superficial attempt to impose upon the understanding.

We will examine a few of M. Montgaillard's remarks, and produce a few specimens of his sophistry and common-place, which will show that the javelins which he has aimed in this work against the commercial prosperity of this country have been thrown by a feeble hand. The darts may have been tipped with Gallic venom, but British good sense will readily supply an antidote.

M. Montgaillard has adorned his title-page with two or three sentences from the writings of Lord Bolingbroke, one of which is the following, which M. Montgaillard probably thought prophetic of the fortunes of France, and the misfortunes of England in the 'golden days' of the great Napoleon.

'If a great man were to rise up and seat himself on the throne of France, England would fall, and would be of no more importance in the European system than the Isle of Sardinia; for bankruptcy is already at our doors.' Bolingbroke, 1732.

After M. Montgaillard has found a sentiment so apparently auspicious to the ambitious views of Bonaparte, it is not surprising that he should be willing to elevate Bolingbroke into a statesman of the first order, and to eulogize him as a sage of incomparable penetration. The following is M. Montgaillard's tribute of applause to the political manes of the author of the Patriot King, and the Peace of Utrecht.

'Those confessions which were made, in the faith of a perfect confidence, by the minister whose honourable labours obtained peace for Europe after the disastrous war for the succession; those profound notions, those scintillations of genius, those pointed anxieties which at once designate the most ardent patriotism and an astonishing knowledge of all political interests; those conceptions of the statesman which comprise, in his mind, the fate of empires, the caprices of fortune, and even the probabilities of chance; so many prodigies, revolutions, and created kingdoms which have occurred in Europe during the last twenty years—all these events prove the discernment of LORD BOLINGBROKE, and the imminent dangers which threaten the destruction of Great Britain.'

The above is a notable specimen of the *verbiage* of

M. Montgaillard, and of the faculty which he possesses of saying, *not multum in parvo*, but the contrary; not much in a little, but a little in much. M. Montgaillard talks of the 'profound notions,' 'scintillations of genius,' 'pointed anxieties,' 'ardent patriotism,' 'astonishing knowledge,' of Lord Bolingbroke; but, not contented with the above complicated vocabulary of his wisdom, he adds that he comprized 'in his mind the fate of empires, the caprices of fortune, and the probabilities of chance,' &c. &c. as if he were a greater prodigy than ever before appeared in our hemisphere. And a prodigy he must certainly have been who could 'comprise in his mind the caprices of fortune and the probabilities of chance.' M. Montgaillard seems to think that Bolingbroke knew every ticket that would ever turn up in that revolutionary wheel which has 'during the last twenty years,' made such a hurly-burly in the state of Europe.

At p. 30 we are gravely told by M. Montgaillard, that 'NATURE has decreed that the French empire should be the centre of power and protection for all the nations of the Continent: this political decree is fixed and immutable.' If this be not Gallic self-sufficiency and absurdity we know not what is? So! NATURE has decreed, has she, that the French empire should be the centre of continental protection? and this NATURE, we suppose, means here the will of Napoleon; for we are sure that no higher nature than his would ever think of giving the name of 'centre of protection' to an organized system of conquest and rapine. And moreover, M. Montgaillard thinks right to add that this 'political decree is fixed and immutable.' That Bonaparte has decreed that the blood and treasure of Europe shall flow in a tributary stream to the court of the Thuilleries, the 'centre of protection,' that is of carnage and spoliation, we have no doubt; but though this decree has the stamp of his ambition, we trust that it has not the sanction of any superior destiny.

In the sentence, next to that quoted above, the writer says though he has not assigned a single reason for his inference.

'Hence it will be evident that the momentary transfer of the sceptre of the ocean to the hands of England has been occasioned by circumstances radically false, corrupt, and unstable; and by these alone.'

Without staying to inquire of M. Montgaillard what he means by 'circumstances radically false, corrupt,' &c. which we believe he would find it difficult to define, we

remark that the naval dominion of Britain has not been very *momentary*; for she has possessed it for more than a century. If Bonaparte had made 'the French empire the centre of *protection*,' for such a length of time would M. Montgaillard call it *momentary*? If he would, we believe that the nations of Europe would be of a different opinion.

M. Montgaillard talks of the 'maritime tyranny of Great Britain' having 'caused all the ravages, and engendered all the plagues under which both sovereigns and people have groaned down to the present hour.' Such is the frothy virulence of this Gallic declaimer! But we beg leave to ask him, did 'the maritime tyranny of Great Britain,' cause the extermination of Swiss liberty, the subjugation of Holland, or the spoliation of Spain? Did the 'maritime tyranny of Great Britain' cause Pichegru to be strangled in prison, or the Duke d'Enghien to be shot by torch-light in the castle of Vincennes? If it did not occasion these acts of barbarity and oppression, then it is clear that M. Montgaillard is not quite correct in ascribing 'all the ravages and all the plagues under which both the sovereigns and the people have groaned,' to the maritime tyranny of Great Britain. Perhaps M. Montgaillard, if he had considered the subject a little more maturely, would have found in his boasted '*centre of protection*,' for all the nations of the Continent, the cause of 'all the ravages and plagues' which he has mentioned.

The following, while it shews what a verbose and flimsy writer M. Montgaillard is, is a pretty specimen of the tone of servile flattery which prevails in France, when Napoleon is the theme.

'It is necessary to explain the naval power and the commercial riches of England, and to explode in the face of all Europe, this phantom of prosperity which has deluded every government, which oppresses every people, and which might have enchained the universe by the most scandalous and rigid laws, if, amidst all the prodigies and every kind of glory which can do honour to human nature, *Providence, in its eternal justice*, had not indicated to all nations the *avenger of their rights*, and the *protector of their liberties*—such, in short, might have been the result, if *Providence had not granted to the French empire* a statesman profound in his councils, a warrior invincible in the field, the wisest administrator, and the *greatest as he is the best of monarchs*.'

In the above we find nonsense and verbiage in abundance; but, in addition to this, we see adulation carried

to the verge of blasphemy. We can hardly spare time to inquire how 'a phantom of prosperity' can 'oppress every people,' and 'enchain the universe;' but we cannot help saying that to talk of *providence*, having 'in its eternal justice' made Bonaparte 'the avenger of the rights' and 'the protector of the liberties' of nations, is such a monstrous outrage upon decency and truth, as we thought that Bonaparte himself would hardly permit to be perpetrated even by the meanest of his slaves. But he, who can consent to be a tyrant, will not long deem it blasphemy to affect to be a god, or at least a special instrument of God. This is the natural progress of that intoxication of mind which is produced by absolute power; and we suppose that Bonaparte, like Nero, will hereafter be gratified to be asked in what part of the starry regions he will choose to dwell when he pleases to make his exit from the earth? If Napoleon in his unembodied state should take this freak into his head, all that we request of him is expressed in the language of Lucan,

'Sed neque in Arctoo sedem tibi legeris orbe.'

We do not wish to have his malignant influence transferred into one of the constellations over our heads. We have said that M. Montgaillard is a vague and indefinite writer. There is a want of closeness in his reasoning and of distinctness in his ideas, which always proves either some particular perversion of judgment, or a general imbecility of mind. M. Montgaillard is not only very vague but very common-place; and some of his common-places are very common indeed; and prove him hardly to have advanced beyond the degree of a babe in political economy. He appears hardly qualified to administer the pap-spoon of financial instruction to the infant King of Rome. The shallowness, and at the same time, indistinctness of his composition, will be seen in the following specimen:

'Commerce is attended with results which are infinitely advantageous; but its spirit of enterprise is frequently injurious, because the love of gain tends to obliterate sentiments of liberality, and always ends by substituting self-interest in the place of honour; so that amongst people essentially or generally commercial, riches obtain too much consideration and influence, to the detriment of honour and good faith. Commerce is attended with certain necessary or unavoidable effects, which no political regulations can prevent: a good system of administration may nevertheless direct those effects to the prosperity of the state, because it would modify whatever might be improper or detrimental in the system. The parents of Com-

merce, are Industry and Labour: the offspring, in return, produces Riches, and consequently Luxury and Avarice; that is to say, the wants which Luxury requires, in order to be supported. From these causes originate Corruption, Fraud, and War. In every state, the existence of which is principally founded on commerce, these results acquire such a degree of consistency, that fictitious riches eradicate, after a certain time, those arising from territory, and in consequence of being *rich*, a state finds itself reduced to poverty. Hence the conquests or commercial usurpations of England are now at this period in the progress of exhaustion, and will terminate in swallowing up all the principles of its political existence.'

If the results of commerce are so '*infinitely advantageous*,' as M. Montgaillard represents them, those advantages must so much exceed the accidental inconveniences, that the latter are as nothing in the account. M. Montgaillard says, that 'amongst a people essentially or generally commercial, riches obtain too much consideration and influence,' &c. Now we must remark, that whether a state be commercial, or not commercial, property (or what the author calls riches), will always possess a degree of consideration and influence proportioned to its extent. This happens in the common course of things, and must always be as long as the present constitution of the physical and moral world endures. It is one of those arrangements which even Bonaparte cannot alter by an imperial decree. But it is far from being true, that '*riches obtain too much consideration and influence*' in a commercial state more than in any other state. The contrary is rather the fact, for wealth or property is generally most overbearing and oppressive in a state composed principally or exclusively of great landed proprietors. Witness the state of England before the reign of Henry VII. Witness the present state of Poland and of the greater part of Russia. Commerce is what chiefly contributes to break the galling yoke and diminish the undue influence of great landholders, and consequently to promote individual comfort and general liberty. This signal benefit it effects by multiplying the number of proprietors and causing a more general diffusion of wealth. In a commercial country, therefore, property is not so likely to obtain an excess of '*consideration and influence*,' as amongst a people where commerce is unknown. The remark, therefore, of M. Montgaillard, only shows how vague and confused are his notions of political economy.

M. Montgaillard moreover tells us, in the profundity of his wisdom, that '*commerce is attended with certain necessary or unavoidable effects which no political regulations*

can prevent? What is this but to say, that political arrangements cannot alter the properties of causation, or change the relations of cause and effect? Who did not know this, without the instruction of such a sage as M. Montgaillard or any of Bonaparte's ministers of finance or counsellors of state? 'The parents of commerce,' says M. Montgaillard, 'are industry and labour.' This is another marvellous discovery which Adam Smith's chambermaid or scullion could probably have hit on as well as the author of this work. But M. Montgaillard goes on to tell us, that commerce generates luxury and avarice, and that from luxury and avarice proceed 'corruption, fraud, and war.' M. Montgaillard should have recollected, that gluttons and misers are as common amongst farmers and landholders as amongst manufacturers and merchants. And, with respect to the genealogy of war, which M. Montgaillard traces from commerce, he ought to have known, that whatever may be the ambition of governments, commerce is, in its own nature, in its spirit and operations, really and essentially pacific. Commerce is not accountable for the military mania of kings or ministers, who have made use of its resources to prosecute unjust and bloody wars. War is not the natural element of commerce. Her energies are always most vigorous in a period of peace, and her ensign is always the olive-branch rather than the sword.

Though M. Montgaillard had, in p. 8, represented commerce as the fruitful parent of war; yet, in the following page, he talks as if a military were in direct opposition to a commercial spirit. He says: 'Economists, philanthropists, and philosophers, have wished to give dignity to commerce, and to raise it by their scientific eulogies to a level with 'the nobleness of military distinctions.' If what M. Montgaillard had previously asserted were true, that commerce was the origin of war, and that no commercial state can ever enjoy 'a long period of peace,' as he intimates, p. 9, then it is certain, that commercial wealth must, more than any thing else, conduce to what he calls 'the nobleness of military distinctions.' Such is the rare consistency of M. Montgaillard, that he in fact extols and abuses, enhances and depreciates the value of the same thing in the same breath. If M. Montgaillard set so high a value on what he calls 'the nobleness of military distinctions,' he ought not, at the same moment, to deny the dignity of commercial enterprize, by which, according to his own theory, 'military distinctions' are essentially promoted. But the truth is, that when M. Montgaillard at-

tempts to indulge an unfortunate propensity to general reasoning, he can hardly advance three paces without implicating himself in a maze, from which he cannot disentangle his steps.

At p. 10, M. Montgaillard intimates, that 'public or political faith is almost always violated by nations which are essentially commercial.' Does M. Montgaillard hence ascribe insincerity and perfidy in truces, peaces, alliances, treaties, and all public engagements, to nations constantly occupied in the pursuits of commerce, rather than to those, which are more prone to cherish 'the nobleness of military distinctions.' M. Montgaillard, however, is as incorrect and erroneous in this inference as in other parts of his work. For, as far as any position can be proved by reasoning, perfidy is, and must necessarily be, less the characteristic of a commercial than of a military people. Insincerity and treachery originate in that contempt of truth which at bottom indicates an imperfect sense of moral obligation. But what most constantly exercises and consequently most forcibly encourages this sense of moral obligation? Is it the habit of commercial industry and exchange, or that of military spoliation? Does not the first necessarily tend to engender, at least, a certain degree of probity and good faith, without which it cannot long be prosecuted? But military pursuits necessarily induce repeated violations of justice and humanity, and, indeed, when they become habitual, tend to occasion the neglect of every moral tie. Is then perfidy more likely to be the attribute of a military than of a commercial state? France has always been more a military state than Great Britain, which has been more addicted to commercial enterprize; but are more instances of perfidy to be found in the national councils of Britain or of France? Let history furnish the proofs, and we are not afraid of facing the result.

One, and perhaps a leading object of M. Montgaillard's book, appears to be to prove, that we must soon be ruined beyond redemption, if we do not consent to accept peace at the hands of Bonaparte. But we do not wish to draw our arguments in favour of peace from the work of a Frenchman. '*Timeo Danaos*,' &c. If Bonaparte employ one of his agents to recommend peace, it is plain, that he thinks peace more essential to himself than to us. For, is he so tender-hearted as to regard our interest more than his own; or so philanthropic as to wish to purchase our good, even at his own loss? This is too much to be believed, even by the most credulous and unwary.

We cannot examine M. Montgaillard's remarks at greater length, but we have said enough to show, that he is a futile reasoner and a feeble adversary. The political public will probably be much obliged to Mr. Blagdon for presenting this work to them in an English dress at such an early period after the publication of the French original.

ART. IV.—*A concise History of the Moors in Spain, from their Invasion of that Kingdom to their final Expulsion from it. By Thomas Bourke, Esq. London, Rivington, 1811, 4to. 11. 1s.*

THE author has not erred in calling this a *concise history*, but this conciseness does not appear to have been very favourable to the interest of the work. Where an author knows how to select and to combine the most important particulars of a copious or complicated narrative, the conciseness of his work may augment rather than diminish the pleasure of the perusal. But where a compendious narrative is not made up of animated and well chosen details, which excite at once the attention and the sensibility, it is usually amongst the dullest and most insipid of literary compositions. It is a mere skeleton without flesh or blood, heat or motion. Such are usually the epitomes which are written for schools and put into the hands of children, from which they learn nothing but a few barren dates or names, and by which indeed the memory is confused without the heart being touched or the intellect improved.

This 'concise history' of Mr. Bourke cannot lay claim to much higher praise than that of an epitome of the subordinate class, and would have been much more suitably apparelled in an unostentatious duodecimo than in a volume of quarto size. When a man publishes a quarto volume of history, we are naturally led to expect not a meagre compilation or a copy of a compilation, but a work of some labour and research. In such a work, we expect the author to recur to the best original authorities, and to convince the reader, that he is not perusing an unauthenticated fiction, but a credible history. In this quarto volume of Mr. Bourke, he has carefully abstained from quoting his authorities, which would almost lead us to suspect, that he had no authorities to quote, but copied his work at second hand or translated it from the French, who are very apt to make us take their historical narratives

on trust. But where an historian gives an account of transactions in which he was not himself actually concerned, it certainly behoves him distinctly to let us know the authorities on which his narrative rests and the degree of credibility to which it is entitled. This is no more than what is due to his own veracity as an historian, and it is a proper mark of respect to the regard for truth, which every reader of history must be supposed to feel.

The first book of this 'concise history' is entitled: 'From the Conquests of the Arabs to the Establishment of the Omniadcean Caliphs at Cordova, comprising, from the End of the Sixth to the Middle of the Eighth Century.'

Before our author enters on this history, he takes a cursory view of the conquests of Mahomet and his successors before they came in contact with the Moors. The author, in C. III. of B. I. ascribes the introduction of the Moors into Spain to the outrage of King Roderic on the daughter of Count Julian. The author does not consider, that this whole story about the rape of Count Julian's daughter is probably a fiction; and that very satisfactory reasons may be assigned for the conduct of the count, without having recourse to a tale which has gained currency from its chivalrous associations. Roderic, who had usurped the crown in contempt of the rights of the children of Vitiza, the former sovereign, was naturally jealous of Count Julian, the brother-in-law of Vitiza, who was governor of the fortress of Ceuta, in Africa, and possessed great power in the southern provinces of Spain. Roderic felt, that he should not be secure on the throne, whilst he had such a powerful rival to his authority in the person of Count Julian, and Count Julian was alarmed for his safety, if Roderic were firmly established on the throne. The suspicion was mutual, and the animosity was probably equal on both sides. Count Julian was therefore well disposed to subvert the power of Roderic, without the incitement of any personal affront or of any indignity offered to his daughter. Nor was it very likely, that Count Julian, whilst he was absent in Africa, should leave his family exposed to the lust or the resentment of a man, who had imprisoned the children of his brother-in-law. Count Julian might probably hope not only to dethrone the usurper, but to acquire the crown for himself by the assistance of the Moors.

Mr. Bourke gives a very meagre and insipid account of the great battle of Xeres de la Frontera, which terminated the reign of Roderic and the sovereignty of the Goths in

Spain. After the battle of Xeres, many of the Goths retreated into the fastnesses in the Asturias, where they finally established an independent sovereignty. The adventures of Pelagio, though mingled probably with those fictions which characterize the imperfect histories of the times in which he lived, are yet curious and interesting. But Mr. Bourke, instead of particularizing these or selecting the principal events in the life of this intrepid chieftain, gives us only a vapid sketch of his character with what may be called a few generalities of his life, destitute of coherence or of interest.

The following is the character which Mr. Bourke has drawn of Pelagio, with whom he appears to be as well acquainted as with his next door neighbour, or as if he had lived with him half his life. How Mr. Bourke became on this intimate footing with '*Don Pelagio*,' we cannot say; but he certainly seems to have much more *positive* knowledge of him than several historians of ten times his abilities and research.

'Pelagio, Duke of Cantabria, was nearly related to the unfortunate Roderic,' (Mr. Bourke, however, leaves us to take this piece of news on trust); 'but though thus highly exalted by rank and alliance, he appears to have possessed a far better claim to pre-eminence and distinction in his own virtues, than any that could be founded on the adventitious title of birth. *His aspect was dignified and warlike*, and his courage heroic, and he was farther particularly famed for bodily strength and activity. *He had the justest notions of religion*, of the precepts of which he was a rigid observer: *to which he joined a fund of knowledge*, derived from its three great sources, *books, experience, and observation*, which he had a talent of communicating *that was at once eloquent, graceful, and commanding*. Though it had been Pelagio's fate to pass the greater part of his life in a most corrupt and abandoned court, he was totally untainted by any of its vices. In fact, he was so decided an enemy to luxury under every form, that he was thought to have carried his dislike of it too far, *particularly in the article of dress*, his *open contempt* of which gave him an appearance of *intending indirectly to reflect on those whose fopperies he disdained to imitate*. Yet, in spite of this contempt of exterior ornament, and the hatred it actually excited, it was remarked, that *wherever he appeared*, he *far eclipsed the courtly circle with which he was forced to mingle*, who, while they were jealous of his virtues, could not help contemplating them with awe and admiration. Such was the chief restorer of the Spanish monarchy.'

And such is Mr. Bourke's talent for sign-painting! The second and third books of this work, which profess to carry

the history of the Moors in Spain from the middle of the eighth to that of the fourteenth century, are, in general, vague, indistinct, and dull. They contain very few paragraphs which can be read with satisfaction. The want of dates is a great defect, and this, combined with the want of authorities, would have greatly reduced the value of the work, even if it had been compiled with more ability and written with more taste. The most meagre epitome is seldom defective in chronological detail, but this omission in a guinea quarto admits of no justification or excuse.

The fourth book professes to describe the origin of the kingdom of Granada and the extinction of the Moorish power in Spain. In this part of his work, the author has copied the well-known descriptions of the Alhambra and the Generalife; but what he wants in novelty, he has not supplied by elegance. The civil broils of the Zegris and the Abencerrages, with the fine picture of chivalry which Granada presented at this period, might have added considerable interest to this portion of our author's history, if he had possessed the faculty of selecting his materials with judgment, disposing them with skill, and colouring them to the life. The reader, who wishes to be acquainted with this subject, should peruse the chivalrous history of the Moors of Granada, of which we gave a copious account in the Appendix to Vol. XXI. of our third series.

The following are specimens of the dignity of Mr. Bourke's historical style. P. 5 :

'Though their subjugation,' (that of the Arabs), 'was attempted by Persians, Macedonians and Romans successively, they all attempted it in vain, *the arrows of all alike rebounding harmlessly from the rocks of the Nabatheans.*'

P. 9, Mr. Bourke says of Mahomet, that by his policy, 'he *secured opinion*, and augmented the number of his proselytes.' P. 11.

'The death of the Impostor neither retarded the progress of his doctrines, nor checked the rapidity of the Arabian conquests ; *the machinery continuing to work*, though the power from which it had received its impulse no longer existed.'

In p. 61, Mr. Bourke asks, with the gravity of a moralist, 'what nation has been *long proof* against the *slow* and subtle workings of prosperity?' Mr. Bourke has here committed one of those mistakes for which his countrymen (for we suppose him to be an Irishman), are so often celebrated. He has asserted a sameness in contraries and made tardiness of motion synonymous with celerity of effect. If the 'workings of prosperity' be so slow, why may they

not be long endured without any destructive catastrophe? P. 64. 'In countries in which *polygamy* is tolerated, and *children are deemed a blessing*, it is not at all uncommon to reckon many thousands of individuals in one family.' Does the author mean us to infer, that children are not deemed a blessing except in countries in which *polygamy* is tolerated? What reader will not admire the *elegance of expression* and facility of turn in the following, which we find in p. 72?

'But he (Abdelzamin), deprived the cities of their bishops and other dignified preachers, and encouraged marriages between the Moors and Spaniards, by which latter quiet and imperceptible *sap*, he did more complete injury to christianity than persecution, in all her vindictive horrors ever *dreamed of effecting*.'

P. 79, Mr. Bourke says of Abdelzamin, that 'his great mind was *rivelled* to the arts and sciences.' P. 128, it is said of the famous Cid, that he was '*from his texture but ill qualified to thrive in the hot-bed of a court*.' P. 129. 'In the faithful groupings of history, the character of the inscreant monarch is thrown into a kind of back ground.' The next and last passage, which we shall produce, shows with what easy familiarity Mr. Bourke can give a hint to ministers of state. He is talking of 'Mahomet Guadix,' one of the Granadian sovereigns, of whom he says, amongst other things, that

'his attention was directed to the advancement of agriculture and commerce, both of which he relieved of the burthens that pressed most heavily upon them, by which salutary relief, *no bad lesson to all financiers*, he actually augmented his own revenues.'

The above sentence conveys, at the same time, no bad sample of the vague generalities, in which Mr. Bourke's narrative abounds. He does not tell us what the particular imposts or oppressions were from which this sovereign relieved agriculture and commerce, nor in what specific manner this relief, of whatever kind it might be, contributed to augment the revenues of the sovereign. How then is this measure, which, as it is related by Mr. Bourke, does not contain one clear and definite item of intelligence to be a '*lesson to all financiers*?' We wish, that Mr. Bourke, before he thinks of giving lessons to financiers, would himself take a lesson how to write history. For we can assure him, that we have seldom read a work of this cost and size in which we have found so little instruction or amusement. It hardly contains a passage worthy of commendation, for novelty of remark, depth of reflection, richness of description, or harmony of style.

ART. V.—*Sense and Sensibility, a Novel, 3 Vols. By a Lady.* London, Egerton, 1811.

THE lovers of novel reading can have but a very faint idea of the difficulty which we reviewers experience in varying the language with which we are to give our judgment on this species of writing. The numerous novels which are continually presenting themselves to our notice, are in substance, style, and size, so much alike, that after reading the three first pages, we may with very little difficulty not only know how they will end, but may give a shrewd guess of the various incidents which are to occur, the difficulties and dangers which must accrue, with all the vexations, awkward rencounters, &c. &c. which are so highly necessary to make up a fashionable novel.

We are no enemies to novels or novel writers, but we regret, that in the multiplicity of them, there are so few worthy of any particular commendation. A genteel, well-written novel is as agreeable a lounge as a genteel comedy, from which both amusement and instruction may be derived. '*Sense and Sensibility*' is one amongst the few, which can claim this fair praise. It is well written; the characters are in genteel life, naturally drawn, and judiciously supported. The incidents are probable, and highly pleasing, and interesting; the conclusion such as the reader must wish it should be, and the whole is just long enough to interest without fatiguing. It reflects honour on the writer, who displays much knowledge of character, and very happily blends a great deal of good sense with the lighter matter of the piece.

The story may be thought trifling by the readers of novels, who are insatiable after *something new*. But the excellent lesson which it holds up to view, and the useful moral which may be derived from the perusal, are such essential requisites, that the want of *newness* may in this instance be readily overlooked. The characters of Ellen and Marianne are very nicely contrasted; the former possessing great good sense, with a *proper quantity of sensibility*, the latter an equal share of the sense which renders her sister so estimable, but blending it at the same time with an *immoderate* degree of sensibility which renders her unhappy on every trifling occasion, and annoys every one around her. The wary prudence of John Dashwood and the good nature of Sir John Middleton, the volatile dissipation of Willoughby, and the steady feeling of Colonel Brandon, are all equally well conceived and well exc-

cuted. We will just give a slight sketch of a work which has so well pleased us.

The family of Dashwood consists of a mother and three daughters, who are introduced to us on the death of their father, whose residence was at Norland Park, Sussex. Mr. Dashwood had not inherited his estate long enough to save much fortune for his three girls, and at his death, it devolved to his only son by a former marriage. To this son (who is married to a woman of fortune), Mr. Dashwood, on his death bed, recommends with the utmost urgency the interest of his mother-in-law and his sisters. Mr. J. Dashwood promises to do all in his power to render them comfortable. This young man is described as, what the world calls, a *worthy respectable* character, that is, he conducts himself with propriety in the discharge of his ordinary duties, goes with the stream, and takes good care of the *main chance*. His resolves in favour of his mother and sisters, the execution of which is postponed till the arrival of his wife, who is a narrow-minded, selfish woman, come of course to nought; and Mrs. Dashwood and her daughters derive no advantage from the *good intentions* of this near relative.

Mrs. Dashwood, the mother of these daughters, possessed an eagerness of mind, which would have hurried her into indiscretions, had it not been somewhat checked by her good disposition and affectionate heart. Elinor, the eldest daughter, has a strong understanding and cool judgment, an amiable temper, with strong feelings, which she knew how to govern. Marianne's abilities are equal to Elinor's: she is sensible and clever, but so terribly impetuous in all her joys and all her sorrows as to know no moderation. She is generous, amiable, interesting, and every thing but prudent. Her *sensibilities* are all in the extreme.

The reader will form a judgment of the character of Mrs. Dashwood and Marianne by the following. On Mr. Dashwood's death,

'Elinor saw, with concern, the excess of her sister's sensibility: but by Mrs. Dashwood it was valued and cherished. They encouraged each other now in the violence of their affliction. The agony of grief which overpowered them at first, was voluntarily renewed, was sought for, was created again and again. They gave themselves up wholly to their sorrow, seeking increase of wretchedness in every reflection that could afford it, and resolved against ever admitting consolation in future. Elinor too was deeply afflicted, but still she could struggle, she could exert her-

self. She could consult with her brother, could receive her sister-in-law on her arrival, and treat her with every proper attention, and could strive to rouse her mother to similar exertion, and encourage her to similar forbearance.'

Such is the difference exhibited between Sense and Sensibility. We will make another extract on the subject of love, and then our fair readers will have a pretty good idea of what is wanting in the person and sentiments of a lover to please such a romantic enthusiast as Marianne Dashwood, of whom we fear there are too many, but without her elegance and good sense, who play with their feelings and happiness till they lose the latter, and render the former perfectly ridiculous and contemptible.

Marianne and her mother are speaking of a gentleman who is in love with Elinor: her mother asks her if she disapproves her sister's choice.

'Perhaps,' said Marianne, 'I may consider it with some surprise. Edward is very amiable, and I love him tenderly. But yet—he is not the kind of young man—there is a something wanting—his figure is not striking; it has none of that grace which I should expect in the man who could seriously attach my sister. His eyes want all that spirit, that fire, which at once announce virtue and intelligence. And besides all this, I am afraid, mamma, he has no real taste. Music seems scarcely to attract him, and though he admires Elinor's drawings very much, it is not the admiration of a person who can understand their worth. It is evident, in spite of his frequent attention to her while she draws, that in fact he knows nothing of the matter. He admires as a lover, not a connoisseur. To satisfy me, those characters must be united. I could not be happy with a man whose taste did not in every point coincide with my own. He must enter into all my feelings; the same books, the same music must charm us both. Oh! mamma, how spiritless, how tame was Edward's manner of reading to us last night! I felt for my sister most sincerely. Yet she bore it with so much composure, she seemed scarcely to notice it. I could hardly keep my seat. To hear those beautiful lines which have frequently almost driven me wild, pronounced with such impenetrable calmness, such dreadful indifference! He would certainly have done more justice to simple and elegant prose. I thought so at the time, but you *would* give him COWPER. Nay, mamma, if he is not to be animated by Cowper!—but we must allow for difference of taste. Elinor has not my feelings, and therefore she may overlook it, and be happy with him. But it would have broke *my* heart, had I loved him, to hear him read with so little sensibility. Mamma, the more I know of the world, the more am I convinced, that I shall never see a man whom I can really love. I require so much! He must have all Edward's virtues, and his person

and manners must ornament his goodness with every possible charm.'

Thus argues this fair enthusiast at the wise age of *seventeen*. This lover of her sister, whom Marianne thinks wants so much to make him to her mind, is endowed with sense, goodness, and every qualification which renders a man amiable, except that he could not read Cowper and jump through the ceiling with the violence of his feelings. He also had another fault. He thought, that a person might fall in love more than *once* in his life, which Marianne held an utter impossibility; nor was he any admirer of *dead leaves*, which excited in the breast of Marianne the most transporting sensations. She exclaims: 'How have I delighted as I walked, to see them,' (the *dead leaves*), 'driven in showers about me by the wind! What feelings have they, the season, the air altogether inspired!' The gentleman had, at the same time, no knowledge of the picturesque, which Marianne considered an *indispensable ingredient* in a lover and a husband. He called hills steep, which ought to be bold, 'surfaces strange and uncouth, which ought to be irregular and rugged, and distant objects out of sight, which ought only to be indistinct through the soft medium of a hazy atmosphere.' In the jargon of landscape scenery, Elinor's lover was a mere *ignoramus*; he gave things, objects, and persons, their proper names, a crime which could not be overlooked.

Mrs. Dashwood retires with her daughters into Devonshire, and resides in a house belonging to Sir John Middleton, a relation, who is a good-humoured country gentleman and a keen sportsman. He is perfectly conversant in horse flesh, and has a thorough knowledge of the merits of dogs and the management of the dog kennel, never easy but when his house is full of company, while he is eager in promoting amusement and forming parties of pleasure for young people. His lady is a handsome *stupid* woman of fashion, who piques herself upon the elegance of her person, her table, and her domestic arrangements. In the friendly attentions of this family and the society they meet at Barton Park (the seat of Sir John), Mrs. Dashwood and her daughters regain their cheerfulness, and, in a short time, our fair Heroine of Sensibility meets with a gentleman, who exactly meets her ideas of perfection.

Mr. Willoughby possesses manly beauty, uncommon gracefulness, superior gallantry, and fascinating manners. In short, Marianne and Willoughby are strikingly alike. They are equally enthusiastic, equally romantic. In the

pourtraiture of Marianne's and Willoughby's attachment, the merit of the novel is principally displayed; and it furnishes a most excellent lesson to young ladies to curb that violent sensibility which too often leads to misery, and always to inconvenience and ridicule. To young men who make a point of playing with a young woman's affections, it will be no less useful, as it shows in strong colours the folly and criminality of sporting with the feelings of those whom their conduct tends to wound and render miserable. Such is the conduct of Willoughby after securing the affections of Marianne; being, as far as he is capable, in love with her, and giving herself and her family every reason to think his attachment honourable and unshaken, he finds it inconvenient, from his embarrassed affairs, to marry a girl who has only beauty, sense, accomplishments, and a heart, glowing with the most ardent affection, for her portion. He leaves her with an idea that he will soon return, but afterwards marries a woman for money, that he may continue to enjoy those luxuries which he cannot find it in his heart to relinquish.

The *sensibility* of Marianne is without bounds. She is rendered miserable, and in her peculiar temperament, this misery is extravagantly cherished, whilst Elinor, who has her own love-difficulties to encounter and her own *sensibilities* to subdue, has the painful task of endeavouring to alleviate her sister's grief, which preys upon her health so much, that she is soon reduced to the brink of the grave. The patience and tenderness of Elinor during the long illness of her sister, and the knowledge of her bearing up in so exemplary a manner against the disappointments and mortifications which she has had to endure, sink deep into the mind of Marianne. Her confinement produces reflection, and her good sense at length prevails over her *sensibility*. After a time, she marries a most amiable man, who had long loved her, and whom, in the height of her delirium of sensibility, she could not bear even to think on for the very wise reason, that he was *five and thirty*, and consequently in Marianne's ideas of love, had *out-lived* every sensation of that kind. In her notions, at that period, a man, at the advanced age of *five and thirty*, could not have any thing to do with matrimony. Marianne sees the fallacy of all this nonsense, and becomes a good wife to this *old gentleman* of thirty-five, even though he declares it was necessary for him to wear a flannel waistcoat to prevent a rheumatic affection in one of his shoulders.

We mentioned, that Mr. Dashwood, on his death-bed,

requested his son would do something to render his widow and daughters more comfortable, which he had promised to do. And his *first intention* was to present them with a thousand pounds a piece. But as this noble intention was put off from time to time, we will give the following extract, to show our readers how dangerous is the procrastination of liberality, as well as a specimen of a matrimonial tete-a-tete. Mr. Dashwood acquaints his wife with his good intention towards his sisters; but she is shocked at the idea of parting with so vast a sum, though she is rolling in riches.

"It was my father's last request to me," replied her husband, "that I should assist his widow and daughters."

"He did not know what he was talking of, I dare say; ten to one but he was light headed at the time. Had he been in his right senses, he could not have thought of such a thing as begging you to give away half your fortune from your own child."

"He did not stipulate for any particular sum, my dear Fanny; he only requested me, in general terms, to assist them, and make their situation more comfortable than it was in his power to do. Perhaps it would have been as well if he had left it wholly to myself. He could hardly suppose I should neglect them. But as he required the promise, I could not do less than give it: at least I thought so at the time. The promise, therefore, was given, and must be performed. Something must be done for them whenever they leave Norland and settle in a new home."

"Well, then, *let* something be done for them; but *that* something need not be three thousand pounds. "Consider," she added, "that when the money is once parted with, it never can return. Your sisters will marry, and it will be gone for ever. If, indeed, it could ever be restored to our poor little boy—"

"Why, to be sure," said her husband, very gravely, "that would make a great difference. The time may come when Harry will regret that so large a sum was parted with. If he should have a numerous family, for instance, it would be a very convenient addition."

"To be sure it would."

"Perhaps, then, it would be better for all parties if the sum were diminished one half. Five hundred pounds would be a prodigious increase to their fortunes!"

"Oh! beyond any thing great! What brother on earth would do half so much for his sisters, even if *really* his sisters! And as it is—only half blood!—But you have such a generous spirit!"

"I would not wish to do any thing mean," he replied. "One had rather, on such occasions, do too much than too little. No one, at least, can think I have not done enough for them: even themselves, they can hardly expect more."

"There is no knowing what *they* may expect," said the lady,

"but we are not to think of their expectations: the question is, what you can afford to do."

"Certainly—and I think I may afford to give them five hundred pounds a-piece. As it is, without any addition of mine, they will each have about three thousand pounds on their mother's death—a very comfortable fortune for any young woman."

"To be sure it is: and, indeed, it strikes me that they can want no addition at all. They will have ten thousand pounds divided amongst them. If they marry, they will be sure of doing well, and if they do not, they may all live very comfortably together on the interest of ten thousand pounds."

"That is very true, and, therefore, I do not know whether, upon the whole, it would not be more advisable to do something for their mother while she lives rather than for them—something of the annuity kind I mean. My sisters would feel the good effects of it as well as herself. A hundred a year would make them all perfectly comfortable."

"His wife hesitated a little, however, in giving her consent to this plan.

"To be sure," said she, "it is better than parting with fifteen hundred pounds at once. But then if Mrs. Dashwood should live fifteen years, we shall be completely taken in."

"Fifteen years! My dear Fanny, her life cannot be worth half that purchase."

"Certainly not; but if you observe, people always live for ever when there is any annuity to be paid them; and she is very stout and healthy, and hardly forty. An annuity is a very serious business; it comes over and over every year, and there is no getting rid of it. You are not aware of what you are doing. I have known a great deal of the trouble of annuities; for my mother was clogged with the payment of three to old superannuated servants by my father's will, and it is amazing how disagreeable she found it. Twice every year these annuities were to be paid; and then there was the trouble of getting it to them; and then one of them was said to have died, and afterwards it turned out to be no such thing. My mother was quite sick of it. Her income was not her own, she said, with such perpetual claims on it: and it was the more unkind in my father, because, otherwise, the money would have been entirely at my mother's disposal, without any restriction whatever. It has given me such an abhorrence of annuities, that I am sure I would not pin myself down to the payment of one for all the world."

"It is certainly an unpleasant thing," replied Mr. Dashwood, "to have those kind of yearly drains on one's income. One's fortune, as your mother justly says, is *not* one's own. To be tied down to the regular payment of such a sum, on every rent day, is by no means desirable: it takes away one's independence."

"Undoubtedly; and after all you have no thanks for it. They think themselves secure, you do no more than what is expected, and it raises no gratitude at all. If I were you, whatever I did, should be done at my own discretion entirely. I would not bind myself to allow them any thing yearly. It may be very inconvenient some years to spare a hundred, or even fifty pounds from our own expences."

"I believe you are right, my love; it will be better that there should be no annuity in the case; whatever I may give them occasionally, will be of far greater assistance than a yearly allowance, because they would only enlarge their style of living, if they felt sure of a larger income, and would not be sixpence the richer for it at the end of the year. It will certainly be much the best way. A present of fifty pounds, now and then, will prevent their ever being distressed for money, and will, I think, be amply discharging my promise to my father."

"To be sure it will. Indeed, to say the truth, I am convinced within myself that your father had no idea of your giving them any money at all. The assistance he thought of, I dare say, was only such as might be reasonably expected of you; for instance, such as looking out for a comfortable small house for them, helping them to move their things, and sending them presents of fish and game, and so forth, whenever they are in season. I'll lay my life that he meant nothing farther; indeed, it would be very strange and unreasonable if he did. Do but consider, my dear Mr. Dashwood, how excessively comfortable your mother-in-law and her daughters may live on the interest of seven thousand pounds, besides the thousand pounds belonging to each of the girls, which brings them in fifty pounds a year a-piece, and, of course, they will pay their mother for their board out of it. Altogether, they will have five hundred a year amongst them, and what on earth can four women want for more than that? They will live so cheap! Their house-keeping will be nothing at all. They will have no carriage, no horses, and hardly any servants; they will keep no company, and can have no expences of any kind! Only conceive how comfortable they will be! Five hundred a year! I am sure I cannot imagine how they will spend half of it; and as to your giving them more, it is quite absurd to think of it. They will be much more able to give you something."

"Upon my word," said Mr. Dashwood, "I believe you are perfectly right. My father certainly could mean nothing more by his request to me than what you say. I clearly understand it now, and I will strictly fulfil my engagement by such acts of assistance and kindness to them as you have described. When my mother removes into another house, my services shall be readily given to accommodate her as far as I can. Some little present of furniture too may be acceptable then."

"Certainly," returned Mrs. John Dashwood. "But, however,

one thing must be considered. When your father and mother moved to Norland, though the furniture of Stanhill was sold, all the china, plate, and linen, was saved, and is now left to your mother. Her house will therefore be almost completely fitted up as soon as she takes it."

"That is a material consideration undoubtedly. A valuable legacy indeed! And yet some of the plate would have been a very pleasant addition to our own stock here."

"Yes; and the set of breakfast china is twice as handsome as what belongs to this house. A great deal too handsome, in my opinion, for any place they can ever afford to live in. But, however, so it is. Your father thought only of *them*. And I must say this: that you owe no particular gratitude to him, nor attention to his wishes, for we very well know that if he could, he would have left almost every thing in the world to *them*."

This argument was irresistible. It gave to his intentions whatever of decision was wanting before; and he finally resolved, that it would be absolutely unnecessary, if not highly indecorous, to do more for the widow and children of his father, than such kind of neighbourly acts as his own wife pointed out."

ART. VI.—*Letters and important Documents relative to the Edystone Light-house, selected chiefly from the Correspondence of the late Robert Weston, Esq. and from other Manuscripts, to which is added a Report made to the Lords of the Treasury by the Trinity Corporation, with some Observations upon that Report. By Robert Harcourt Weston, Esq. London, Nicol, 1811, 4to. pp. 323. 2 Plates. Price 11. 1s.*

THIS volume, containing a variety of curious documents relative to the different light-houses on the Edystone rocks, but more especially concerning the present building, is published for a two-fold purpose. The first, and the most interesting to the general reader, occupies but a small portion of the volume, we mean the history of the different edifices, which have been raised or destroyed on that spot; and the information given us, on these subjects, is extracted from a small work, which Mr. Smeaton, the ingenious architect of the present building, compiled some years since. The other purpose, which is indeed the more immediate object of the volume, is to lay before the public a statement of the case which has been litigated between the corporation of the

Trinity-house, and the proprietors of the light-house; the latter party conceiving themselves much aggrieved by the conduct of the former; and the greater part of the correspondence here introduced, is brought forward with a reference to the latter case; we propose briefly to notice these differences at the end of the present article.

A variety of circumstances combine to make the ledge of rocks in question most particularly injurious to navigation; among these may be mentioned their situation in the direct course of all home-bound vessels, coming up the Channel, and their exposure to the Bay of Biscay and the Atlantic, which causes a tremendous breaking upon them, even when the sea is elsewhere in a nearly calm state. Navigators must early have become sensible of these dangers; the first attempt to obviate them, appeared in 1696, when a Mr. Winstanley of Littlebury in Essex, projected and executed a building on the rocks. This light-house was four years in building, as a landing on the place was only practicable in the summer, and then occasionally interrupted for a week or more together. For the first two years it was impossible to leave any materials or instruments on the rock, the water frequently flying over it at the height of more than two hundred feet. The first summer was spent in making twelve holes in the rock, and fastening twelve great irons to hold the future work; in the course of the next summer a solid body* or round pillar, twelve feet high, and fourteen feet diameter, was completed; in the third year the aforesaid pillar was increased to sixteen feet diameter from the foundation, and the whole building raised, which was eighty feet to the vane, and in Midsummer, 1698, Mr. W. first lodged in it, to work at the interior. In the fourth year the diameter of the pillar was encompassed with a new work four feet in thickness, and the building raised forty feet higher, when the light was exhibited. This light-house met with no accident till 1703, when standing in want of some repairs, Mr. W. came down to Plymouth to survey it. His ingenuity and enterprise, though as will be seen a little tarnished by boastfulness, deserved a better end than the tragic fate which awaited him.

* Mr. Winstanley being among his friends previous to his going off with his workmen on account of these repairs, the danger being intimated to him, and that one day or other the

* The materials are not mentioned, by an inadvertency of the compiler of this account; we presume that the superstructure was timber, as Mr. Smeaton's (the present) is said to be the first stone edifice on the rocks.

Light-house would certainly be overset, he replied, "He was so well assured of the strength of his building, he should only wish to be there in the greatest storm that ever blew under the face of the heavens, that he might see what effect it would have on the structure." Mr. Winstanley was but too amply gratified in his wish; for while he was there with his workmen and light-keepers, that dreadful storm began, which raged the most violently upon the 26th of Nov. 1703, in the night; and of all the accounts of the kind which history furnishes us with, we have none that exceeded this in Great Britain, or was more injurious or extensive in its devastation. The next morning, Nov. 27, when the violence of the storm was so much abated, that it could be seen whether the light-house had suffered by it, nothing appeared standing, but, upon a nearer inspection, some of the large irons, whereby the work was fixed upon the rock; nor were any of the people, or any of the materials of the building ever heard of afterwards.

In consequence of the loss of this light, the Winchelsea Virginianman was lost on the Edystone, a short time after. We do not feel ourselves sufficiently informed upon the subject to enter into the defects of Mr. Winstanley's building; a great debt of national gratitude is due to him for having set the example.

The second light-house, built by Mr. Rudyerd, was of a circular form, instead of that of a polygon, a manifest improvement on his predecessor, all the unwieldy ornaments which had encumbered the former house, were dispensed with; strength, simplicity, and use, being the objects in the view of the architect. His work was completed in 1709; it was of timber, but unfortunately its durability, and powers of resistance to the furious element, which surrounded it, were unavailing against the destructive power of another element; the whole was consumed by fire in Dec. 1755, having braved the tempests for near half a century. The fire was clearly distinguishable from Plymouth: the boat which went out to the assistance of the light-keepers, succeeded in bringing them all three away. They were found sitting in a stupified manner, one of them with his shoulder bone out of joint. The house had been burning eight hours, when the men came off; one man, who appeared much scalded by the melting lead, became afterwards the subject of much conversation, when the circumstances of his death were communicated in the *Philosophical Transactions*, vol. xlix. p. 477, by Dr. Spry, who attended him. From this it appears that he had swallowed seven ounces, five drachms of melted lead, which was afterwards extracted

in a flat oval shape. The time of this man's surviving the fire is unaccountably omitted here, and we have not the volume of the Transactions at hand to refer to. The present light-house is the work of the ingenious Mr. Smeaton, built entirely with the Devonshire moor-stone, which is a hard granite. Mr. Smeaton was recommended to the late Mr. Weston and the other proprietors by the late Earl of Macclesfield then (1756) president of the Royal Society. He discharged his office in the most able and scientific manner, nor at the same time should the patriotic liberality of the lessees, who employed him, be passed over in silence. Overlooking all considerations of the great difference of expence, which would fall upon them had they only erected a building which might last during the remainder of their lease, instead of raising the stupendous monument of stone, which will, we trust, continue to lessen the afflictions of humanity in ages yet unborn: they have given us, as far as human science can foresee, a *κλίμαα ες αεί.*

Mr. Smeaton, little regarding the popular opinion, 'that nothing but wood would stand upon the Edystone,' and that a building of stone would certainly be overset, endeavoured (he says),

'To form it and put it together so, that while a similarity of use permitted a similarity of construction, no man should be able to tell me at what joint it should overset; for if any given height the uppermost course was, when completed, safe, it became more safe by another course being laid upon it, and though that upper course were somewhat less in weight, and in the total cohesion of its parts than the former; yet every course from the first foundation was less and less subject to the heavy stroke of the sea.'

Two plates give an excellent idea of this edifice. The one, a simple elevation of it, the sea being perfectly calm; the other, a view of it the morning after a storm at S. W.; nothing can possibly be more awful than the effect of this latter; and were there not such examples in the fate of the former houses to damp the pride of man, he might feel too great an exultation at beholding this simple column; the work of one of his own species stand forth as an efficient obstacle to the efforts of the Atlantic Ocean. This view is taken by means of a telescope from the Hoe at Plymouth; during the storm itself the Edystone could not be distinguishable from thence. The appearance here delineated, is thus described by Mr. Smeaton himself, who was stationed at the spot above-mentioned.

‘At intervals of a minute and sometimes two or three, I suppose when a combination happened to produce one overgrown wave, it would strike the rock and the building conjointly, and fly up in a white column enwrapping it like a sheet rising at least to double the height of the house; and totally intercepting it from the sight; and this appearance being momentary, both as to its rising and falling, one was enabled to judge of the comparative height very nearly by the comparative spaces occupied by the house; and by the column of water in the field of the telescope. Of this column I made an eye sketch at the time; and must further observe that, while I was in the light-house, during the last interval of finishing, in which time we had more than one hard gale, that obliged us to shut the windward ports of the uppermost rooms. I particularly noticed the manner in which the waves began to gather, as soon as they came so near the house, as to be sensible of the sloping rocks underneath them; those waves by degrees towering higher, as they came nearer, formed a deep hollow sea at the foot of the building; and then falling into it struck it with all imaginable fury.’

Mr. S. records the principal storms, which the Edystone withstood in the years immediately subsequent to its erection in 1762. The beginning of the year was ushered in by a most dreadful tempest, which did no less than £80,000 damage in the sound of Plymouth; a storm well recollected by the older inhabitants of that place. The only damage sustained by the light-house was ‘a small matter of putty, which was cracked by the preceding summer’s heat, and washed off the lantern.’ The person who was in the building proceeds to add, that, ‘there was not so much as a single pane of glass broken, that the lantern was secured by that perfection of ornament, the cornice; which, when the sea rose to the top of the house, blanched it off like a sheet, that the sea went bodily over the top, for that it came in through the vents of the ball, and filled the sockets of the candlesticks.’

We have measured the present building according to the scale annexed to the elevation. It appears to be from the rock to the summit of the cornice seventy-three feet, from thence to the glass of the lantern seven feet, and from thence to the summit of the ball, seventeen feet, six inches, making a total height of ninety-seven feet, six inches. The diameter of the column varies, as it gradually diminishes from the foundation until it swells out again in the cornice. In the narrowest part, we suppose it to be about sixteen feet. There is, we imagine, an error of the press in the scale. The proportions we have

taken are six feet to half an inch, instead of six feet to an inch as there stated. The use of the cornice, which derives the least of its merit from the elegant finish which it gives to this edifice, is too fully explained in the last extract, that we gave, to need further illustration.

We have now described this light-house, as fully as we are enabled from the materials before us; none of our critical corporation have ever ventured to so dangerous a region; indeed we are as destitute of naval colleagues as the Board of Admiralty itself. The main object of this volume is, as we have before stated, to lay before the public an account of the litigation, and various differences between the lessees of the Edystone, and the Trinity corporation; the former coming forward as the aggrieved party. A full statement of this case, which branches out into various ramifications, would be uninteresting to a very great majority of readers; nor indeed would it be compatible with the plan of a review, which embraces more the interests of literature than navigation. We have nevertheless read it with some attention, and justice demands of us to say, that the conclusion, which we have drawn from these various documents, is in favour of the claims of the lessees.

The Trinity corporation, who in virtue of an act of Elizabeth, are supervisors of beacons, &c. were empowered in the 5th of Anne to rebuild Winstanley's light-house, on the Edystone, and for the maintenance of this building certain duties payable from all vessels navigating the channel are allotted to the same corporation. In 1705 the corporation granted a lease of ninety-nine years to J. Lovett, his executors, &c. whereby on the rebuilding of the light-house by him, he was to become entitled to all monies arising from those duties, and all other monies, which parliament or her majesty might give towards the same, the master and wardens of the T. H. reserving a rent of £100 per annum. Mr. Weston (the father of our present editor) became with others a proprietor under the above lease, and was so in 1755, when the second, or Rudyerd's light-house, was consumed by fire. The grievances then complained of by the lessees arrange themselves in the following summary:

The light-house being consumed by fire, the proprietors lost the benefit of the duties, (themselves having advertised that they were not entitled to such) till they exhibited another light. Though in the mean time they fitted out a floating light under the direction of the cor-

poration of the T. H. yet they were not empowered to use the same; but the corporation fitted out another light vessel on their own account, and have received the duties under a patent; which patent the proprietors desired leave to use the corporation's name to obtain for their (the proprietors) benefit; after which the corporation refused to pay the money thus collected, to the lessees, or to account for the same. This was manifestly unjust; the plea of the corporation was, that the lessees were dilatory in preparing the floating light, when every document in this volume proves not only the contrary, but that the lessees met with numerous obstacles from the corporation while preparing that, which after all they were not empowered to use. The corporation were however obliged to refund this money by a decree of the chancellor in 1764. So much then has been legally determined in favour of the lessees. What follows is a case not of law but equity. At the time of the destruction of the second light-house considerably more than one half of the lease, would necessarily have expired before a light could be exhibited on a new building, and so in fact it was. The Lessees however did not calculate on a building, which would merely last as long as their own interests in it, but preferred building a durable monument of stone to their own patriotism. There is no reason whatever to suppose that a wooden edifice would not have braved the ocean, as Rudyerd's light-house of wood stood for fifty years, and was, as we have seen, finally destroyed, not by water but by fire. A public debt is therefore undoubtedly due to the lessees, and to Mr. Weston, sen. who was the most active of them in particular, for incurring an expence incomparably greater than was necessary for the security of their own interests. By these expences the property of Mr. Weston became much injured, and he petitioned for an extension of the lease. The petition has been answered in all its points by the Trinity house; not we confess, in a manner convincing to us. The corporation subsequently, though they disallow all claim to remuneration, offer Mr. Weston an annuity of £300 per annum out of the duties as an eleemosynary grant. This Mr. W. never accepted, considering it as very inadequate to the losses sustained by him in the erection of that building, of which the corporation now receive the benefit. We do not impeach the conscientious discharge of duty in the corporation; their funds are applied to charitable purposes, and we know not, what interest they could have in

refusing remuneration, were it just in their estimation; but at the same time we conceive Mr. Weston's case as peculiarly hard; and cannot see by what mode of reasoning the corporation infer, that Mr. Weston, who actually incurred losses by the building, has no greater claim, than any persons, who may have become co-lessees with him by purchase, since the erection of the present house. There can be no doubt, we conceive, that the Trinity house have the right of withholding, but judging from the documents here before us, (we have no others to refer to) we cannot approve of their discretionary use of that power, in having refused any extension of the lease, under the circumstances here stated. When the annuity is offered to Mr. W. a tacit acknowledgment of some equity in his claim is surely implied, even while the claim itself is rejected. If we are right in this, the acknowledgment of the claim itself would be more manly. Some of the elder brethren, according to these statements, warmly espouse Mr. Weston's cause. He has our wishes in his favour.

ART. VII.—*Ballad Romances and other Poems.* By Miss Anna Maria Porter. London, Longman, 1811, 12mo. pp. 196.

IN an age so redundant with publication as the present, the periodical critic must frequently open volumes, in which while there is little which merits censure, there is equally little which deserves commendation. Miss Porter's poetry fully justifies this observation. She has read sufficient verse, and possibly written enough to guard her from the errors attendant on inexperience in composition; and while her poems remained in manuscript, had she never appeared in any other shape as an authoress, they are good enough to gain her an allowance of superiority of talent over a probably large proportion of her neighbours; but when unsatisfied with success in this scale of comparison, she ventures to risk public opinion, and challenges us to place her in the balance of merit with cotemporary authors, she must be satisfied to take her station where criticism may assign it, and we confess that with all our gallantry we can only place her in the second class of the lesser poets of the day. By the word lesser, however, we would be understood to allude to those, the extent or subjects of whose works will not allow

them to be brought into comparison with the more voluminous or dignified race of their brethren.

There are five of the ballads, neither of which can lay claim to any originality of story, nor is the veil of antiquity, which so often imposes on the judgment, thrown over them. Of the miscellaneous poetry, the epistle from Yarico to Inkle is the best among the larger pieces. Among the smaller the 'Comparison,' (from which we shall quote some lines) will recal to the mind of the scholar the contrast between the seasons of life in an ancient philosopher, whose philosophy for once condescends to cloath itself in all the graces of poetry without its fictions. The following are by no means indifferent lines on this subject:

'Health runs quick thro' youth's full veins,
Age is weak and fraught with pains;
Youth's fresh cheek is smooth and red,
Age's pale and withered;
Youth's clear eyes are strong and bright,
Age's dim as glimmering light!
Youth is active, warm, and bold,
Age is sluggish, tim'rous, cold;
Youth of ardent hope is full,
Age's hopes are few and dull;
Youth with warm emotion glows,
Age's buried is in snows;
Youth life's rarest joys would have,
Age doth only ask a grave.'

The other side of the picture is then presented, but the contrasts are not so closely or forcibly applied. We cannot but regret that the 'War Song' to the Spaniards, has been translated into their language; for as it neither contains any new incentive to courageous exertion, nor in any way presumes to new dispose the dress, in which those arguments have often been decorated before, the only effect we fear it can have, is to give the Spaniards, who may hear it, no very high idea of our taste for the original in poetry. If the 'Shepherd's Calendar' originated from a few of the lines in Claudiam's old Man of Verona, of which we have seen some good translations, which may have met the eye of Miss Porter, the idea is wholly wasted away by expansion, a criticism which will hold equally good if it is original. We close the volume rather with sentiments of weariness than dislike,

ART. VIII.—*Practical Observations on Disorders of the Stomach, with Remarks on the Use of the Bile in promoting Digestion. The Second Edition, with Additions. By George Rees, M. D. Member of the Royal College of Physicians, senior Physician to the London Dispensary, &c. &c. 8vo. Allen, 1811, price 7s.*

THE first edition of Dr. Rees's work passed off, as we presume, with such rapidity, that we were not fortunate enough to obtain a copy of it; but from the repeated advertisements of this second edition in the newspapers, we apprehend that the avidity of the public to be informed of the doctor's opinions is not quite so keen as it has been, and at present requires rather to be stimulated, by frequent admonitions concerning their importance. However this be, we are willing to allow that the doctor has here presented the valetudinarian with an agreeable mélange of pretty writing, some smart reflections, and we will say too, now and then, but alas!

‘Rari nantes in gurgite vasto,’

with some sound and useful observations.

We must say too, that of all the writers we ever met with, Dr. Rees is one whose ideas seem the most loosely arranged. Thought jumps after thought, which appear to be associated by no other tie than mere juxta position on the same sheet of paper. The preface is a curious specimen of this quality of the doctor's writing, in which in the course of three or four pages, we find half a dozen subjects started and dismissed, as if the writer had changed his design at every ten lines.

Dr. Rees tells us that of one hundred cases under cure at his dispensary, he selects daily one or two to be the objects of close investigation. Alas! for the luckless ninety-eight or ninety-nine of the doctor's patients, who are dismissed with a trial of his pen, and are not admitted to the honour of a share of his thoughts!

In following a composition so desultory, we must be ourselves equally unfettered by rule or method, and content ourselves with making a few promiscuous observations, which have occurred in the perusal of the performance.

In the following sentence the doctor seems to have duly appretiated the powers of medicine, and set a rational limit to its utility. This is so different from the extravagance of many writers, who would fain persuade the pub-

lic that they hold in their own hands the strings of the fates, that we cannot but give him credit for his candour and sobriety of thought. After observing that there are original differences of constitution, he adds,

'This reasoning may be advantageously applied to the stomach, there being, with respect to that organ in individuals, great original peculiarities: those who are vigorous and robust, can eat and digest substances of almost any texture and solidity, whilst those of delicate structure are obliged, even in their best health, to make some sort of selection.

'In the treatment of such patients, this point ought to be attended to; for it is only in the power of medicine to remove accidental infirmities, so as to bring the stomach to the standard of health. It cannot make a very weak stomach as vigorous as another, though by temperance, regimen, exercise, &c. it may be enabled to perform its functions with tolerable regularity.'

In all fevers, Dr. Rees affirms, the substance of the brain itself is the seat of the disease; and in some strictures (advanced, however, with great urbanity), on the theory of fever proposed by Dr. Clutterbuck, he avows his dissent from that gentleman's opinion, that the *membranes* of the brain may be primarily concerned, or that the affection of the brain partakes of the nature of inflammation. In these points, we coincide with Dr. Rees; but still we think the proposition little more than trifling verbiage. What signifies telling us, that the brain is affected, unless we are informed of the nature of this affection? Dr. Clutterbuck's theory pointed to something solid and practical; and though we doubt much the justness of his view, we believe it has had a good effect in checking the abuses of wine, opium, and stimulants. But, we repeat it, what do we learn by being told simply, that the brain is the seat of fever? Is it not equally the seat of all diseases? Can a tooth pass through the gum, without the brain becoming affected, or a thorn run into the foot, and the brain remain impassive?

With the following censure on the mere empirical practice of practitioners, founded upon no principle but servile imitation, we are disposed heartily to concur.

'What degree of satisfaction the opinion now advanced may afford to the reader, I am at a loss to determine; but the great error with many practitioners, and I fear I may say with the majority, is, acting without principle: thus one recommends the misletoe of the oak for the cure of epilepsy, another the nitrate of silver, without enforcing the necessity of scrutinizing into the cause, and giving some rational idea of its *modus operandi*. One recommends opium for spasms of the stomach, another a

glass of hot water, a third the oxyd of bismuth, disregarding that, which is of all others the most important consideration, the cause, that gives rise to the complaint.

Dr. Rees's modicum of chemical knowledge must be marvellously small indeed. After mentioning, that the composition of the atmosphere is uniform, we find this singular remark.

'It is very easy to conceive, however, and from many circumstances, it is strongly to be presumed, that the quantity of oxygen diffused throughout the air, and not entering into chymical union with azot, is very different in different situations.'

Upon such crudities, criticism disdains to bestow a serious comment.

'Digestion,' Dr. Rees tells us, 'is that process by which the vitality of the food is separated from the substance with which it is combined.' This indeed is too profound for us. We had thought vitality to be a quality of certain organized beings; but we now find our error, and that it is a substance. Indeed Dr. Rees tells us, that we are to 'suffer ourselves to consider it as a *substance sui generis* entering into the combination of different bodies similar to the matter of heat,' &c. Moreover, vitality enters into the composition of *dead* matter; there is therefore a portion of vitality in a boiled leg of mutton or a roasted potatoe. Further, 'vitality is separated from the substance with which it is combined by the digestive process;' that is to say, the substance of the aforesaid leg of mutton and roasted potatoe does not enter into our vessels, and form a part of our bodies, but merely their vitality. What is vulgarly called chyle then, we suppose Dr. Rees denominates vitality. We shall be well contented to do so too, when the term has come into fashion.

At p. 69, Dr. Rees has related a case which he says is often mistaken for inflammation of the chest, but he has not favoured us with his own name of the disease. With regard to the treatment, he adds:

'Antimonials in small doses are sometimes employed, but are exceedingly improper. I have seen three or four cases which I can confidently assert proved fatal by this means; its effect is to weaken the stomach too much weakened already; when it does vomit some relief is obtained, but I have known it given in large doses without exciting vomiting, and then it always proved fatal.'

We must confess, that we have read this sentence with no small degree of astonishment and some emotions of horror. And does Dr. Rees seriously charge his colleagues of the profession with the commission of wilful and deli-

berate murders? If such was his judgment, did he inform the magistracy of the enormities practised under the mask of curing diseases? Was an inquest summoned? Did he denounce the perpetrators of such atrocities, and invoke the just retribution of their crimes on their guilty heads? It will be said, perhaps, that this is to view the matter in too serious a light; that the intention was good, but the judgment erroneous. This is, however, but a poor apology. The first duty of men in responsible situations is to fit themselves for what they undertake. But still a question of serious import to society arises. Is medicine then an art so precarious, that it depends on the judgment of a fallible man whether a fellow-being suffering under disease, is to be hurried out of the world or not? Are the instruments of medicine of so dangerous a nature, that an error of prescription or of composition is attended with the hazard of life? If this be really so, it may well be questioned whether the art itself has done more good or evil to mankind; whether it ought to be encouraged as a blessing or extirpated as a nuisance to society. If Dr. Rees's charge be well founded, (for observe, reader, we go all along on that supposition), we do not scruple to avow, that we had rather commit ourselves under sickness to the inert slops and possets of the old woman, than the pompous *ordonnances* of the most celebrated of the faculty.

But it seems that the doctor's dread of antimonials is not indiscriminate. In cases of inflammatory diseases of children, he advises antimonials in full doses; and his full dose in children of three years is three grains of tartarized antimony. This is a full dose with a vengeance: we have seen such a dose in a grown person produce very alarming symptoms; and notwithstanding all the doctor's rhetoric, and his vouching that its operation is frequently less severe than a smaller quantity, we must beg to be excused from imitating his practice, dreading to incur the charge of killing our patient, which we cannot think, notwithstanding the levity with which Dr. Rees has spoken of it, to be a mere venial *faux pas*.

Before concluding, we shall select a passage, which is by no means an unfavourable specimen of the execution of the work, and which contains some just observations. It shall be that which delivers *the signs indicative of a weak stomach*.

'The indications of a weak stomach are numerous, and demand particular attention from every one engaged in the treatment of disease.

'In enumerating them, I am not aware, that there is any necessity for selection and arrangement, and shall begin therefore with that which being the most disregarded, requires more especially to be pointed out; I mean a *florid countenance*. Nothing is more common than to hear people express their admiration of a person's health, who has a remarkably florid countenance, but no conclusion is more frequently incorrect. That there is a certain degree of ruddiness in the countenance, not only compatible with, but demonstrative of health, I admit; and for that reason, to avoid misrepresentation, it is incumbent upon me to be more explicit in defining that to which I allude as descriptive of debility.

'I shall be best understood by contrasting the one with the other.

'The healthy florid complexion is frequently the effect of exposure to air: the unhealthy complexion is often met with in persons who lead sedentary lives, and are much confined at home.

'The former is a uniform and a circumscribed colour, bounded by the natural whiteness of the skin; the latter subject from slight causes to alteration, and diffused universally over the whole face, and sometimes part of the neck.'

In the correctness of this description, we cannot acquiesce, as the unnatural and morbid redness is often more fixed than the healthy colour. It will remain sometimes even after death, as we have seen in the bodies of those who have died apoplectic. But to proceed with our quotation.

'In the former, the colour is unaccompanied with the sensation of heat; in the latter, the face is at times uncomfortably hot to the patient, and sensibly hot even when felt by another. I have likewise observed in all the instances which at present occur to my recollection that the unhealthy complexion is accompanied with very dark brilliant eyes, having an undefinable vivacity, as if under the immediate excitement of some exhilarating passion.

'This unhealthy complexion proceeds from different causes. It is sometimes hereditary, sometimes produced by intemperance, but most frequently of either, perhaps produced by accident, especially drinking cold water when hot, or eating too heartily of indigestible food, as putrid fish. When from surfeit, or intemperance, it is generally accompanied with some eruptions on the face, and these subject the patient to the mortifying insinuations of being too much devoted to Bacchus.

'It is but justice to assert, in vindication of this uncharitable suspicion, that the flushed countenance is often to be met with in the most temperate characters. Nay, is sometimes the offspring of temperance. Hard drinking will produce it, it is true,

but the majority of these cases, I will venture to affirm, proceed from a very opposite cause.

Great circumspection is necessary in the management of those who have the complexions now described; their peculiarities with respect to diet ought to be carefully inquired into; for even a draught of cold water to such persons would at times prove a poison.

Wine, especially port, generally turns acid: all eruptions in such persons, however trifling, are critical and constitutional, and should never be repelled.

Bleeding, under any circumstances, cannot be resorted to without danger: even medicines of moderate activity, must be given in very small doses. The neutral salts, unless combined with warm carminatives, disagree, producing spasms and severe griping. I know some persons for whom ten grains of magnesia is a sufficient dose to procure three or four stools, and this is found frequently to answer the purpose of an aperient better than any other.

This may be owing to the acidity of the stomach, with which such patients are frequently troubled; and indeed it appears to me, that the foundation of the complaint is the want of a proper secretion of bile into that organ.

I know a lady who was recommended to take half a drachm of rhubarb, which was made into eight pills; by mistaking the direction, she fortunately only took one, and this operated briskly; so that in this, as in other similar cases, an ordinary dose of medicine would be a dangerous remedy: the warm tinctures, those of rhubarb, senna, and aloes agree best; oily medicines are in general very obnoxious, and the common neutral salts too cold; they produce great oppressions at the stomach, violent sickness, faintness, and spasms. Nothing is more common than to hear these patients declare, they thought they should have died from taking them.

Such are the characters and such the peculiarities of this particular complexion. Other indications of a weak stomach, are:

1. An inability to continue long without food.
2. Frequent nervous, or what is sometimes called sick headaches.
3. A sense of languor and lassitude suddenly coming on the lower limbs.
4. Oppression and heaviness after dinner.
5. Hypochondriacism.
6. Flatulence.
7. A frequent desire to make water, especially on a slight agitation of mind, and the evacuation of pellucid urine without smell.
8. In women, large full breasts, or rather breasts, sur-

rounded with a very large portion of fat, denote the same thing.

'9. The use of spiritous liquors, even in small quantities, proving highly prejudicial.

'To these, others less important might be added; these, however, are the principal, and on some of these it may be well to expatiate.'

Our opinion of Dr. Rees's work may be collected from what we have already said. The author may be, and we dare say is, a useful and respectable practitioner; but we do not think his talents to be of that order, as to qualify him for the profound research of important truths or the detection of errors, which escape the penetration of the bulk of mankind.

ART. IX.—*The Hindú Pantheon.* By Edward Moor, F. R. S. Member of the Asiatic Society of Calcutta, and of the Literary Society of Bombay. — London, Johnson and Bensley, 1810. royal 4to. 5l. 5s.

THE magnitude of the British empire in India is such as to deserve much more attention than it receives from the inhabitants of the British Isles. From the southern point of Ceylon to the foot of the Thibetian hills, it extends through twenty degrees of latitude; and its breadth, particularly on the north, nearly equals the same number of degrees in longitude. In this space are included, several provinces of the greatest fertility, yielding products which the nations of the western world have ever, from the earliest times, most highly prized, and in order to obtain them, have disregarded the heaviest expences, and defied the greatest difficulties and dangers. The inhabitants of these countries are a race of men eminent in ingenuity, and highly polished in their manners, whilst their numbers, according to the best authorities, amount to 50,000,000 of souls. The religion of the bulk of this population, distinguished by the general name of *Hindús* (who may be considered as the aboriginal inhabitants), is one of the most ancient systems of idolatry. The attachment of the Hindus to this religion borders upon enthusiasm; for such is their pertinacious adherence to its observances, that they freely meet hourly inconveniences, privations, and pains, and are even ready to encounter torments and death, rather than violate the many irksome and strange observances

which they are accustomed to consider as right and indispensable. Many occurrences, and particularly the furious mutiny of the Seapoys at Vellore, loudly declare, that the *Hindú*, patient, obedient, and affectionate, while his prejudices, as the European is apt to term his religious opinions, are treated with tenderness, or even forbearance, becomes outrageous when they are violated, and then assails with the ferocity of a tyger from the jungle, the officer or the magistrate whom he had long implicitly obeyed and invariably treated with respect and reverence. The European is apt to exclaim against such violence of attachment to principles, which are erroneous; but the Christian will pity or even respect the *Hindú*, who endures all ills, and defies all dangers, rather than violate what he holds to be his duty; and if it be true, as has been said, that the Seapoy was rendered mutinous at Vellore by being required to wear, as part of his accoutrements, the skin of a cow, an animal deemed by him sacred and divine, and its slaughter most impious, the Christian will, in charity, admit, that the act indeed was an outrage on the feelings of an honest, though mistaken man; not less cruel and unjust than if the disciple of the Gospel had been commanded to tread upon the cross, or to treat the consecrated elements of the Holy Sacrament with levity or insult, as in contempt or abhorrence of the Saviour.

It is to be hoped, that no insult was intended by the officers issuing such orders, and that they may be justly ascribable to ignorance of their tendency, and by no means to a persecuting spirit, purposing to exterminate harmless error by brutal force. But however this may be, that mutiny and its suppression considered either with respect to the probable or possible consequences, very plainly shew how strong an obligation rests on every person holding any office or command in the *Hindú* provinces, of becoming well acquainted with the opinions and principles of the people whom he is appointed to command. To persons not engaged in employments, civil or military, in India, it may indeed be admitted, that such knowledge is not absolutely requisite, and consequently, that the British public in general is not bound to interest itself very deeply in these subjects; but yet, if an acquaintance with the mythologies of Greece and Rome, nations now no longer existing, and little connected with our present concerns, was ever an useful acquirement or an elegant accomplishment, it surely cannot be less so now to know the mysterious, yet

significant symbols of an ancient and renowned people, more especially as there is abundant reason for believing that they record, not unfaithfully, the doctrines, religious and philosophical, of many ages, and illustrate and explain several ancient customs and practices still prevalent amongst ourselves. But an insight into the doctrines of the *Sastras*, or sacred books of the *Brahméns*, must be conducive to one purpose, and that sufficiently important to recommend them to the attention of every scholar, whose love of knowledge is associated with a liberal and benevolent mind. To ascertain the grounds and to discriminate the forms of error, must ever be the first and most effectual step towards its subversion and the establishment of truth. An acquaintance therefore with the mythology of the *Brahméns*, must be a qualification indispensably necessary to guide the labours of the missionary, as he zealously strives to call these nations, into the pale of the church of Christ. It must be necessary to enable him to judge where the well-founded expectation of success may invite him to direct his efforts, or where the want of it may admonish him not to waste his toil in attempts which are likely to be vain. But to know the doctrines he undertakes to oppose, must be equally useful in directing him how, as well as where, to make his attack. It will hardly fail to suggest what measures are most likely to shake opinions and prejudices, against which the ordinary arguments of European divines fall paralyzed and useless, and it will, perhaps, teach him to acknowledge that the eloquence of the most zealous preacher will be only regarded by the natives as a species of that voluble abuse for which many of them are so eminent; and it may also shew, greatly to the sorrow of every sincere Christian, that nothing, at least in the present state of Indian knowledge and civilization, will be likely to win the serious attention of the *Hindú* but what bears some resemblance to the harsh austerities of the self-tormenting *yogi*, which the *Brahmén* and the *Súdra* alike regard as the only foundation of every pretension to religious merit and the favour of heaven.

The work before us commences with an affirmation, that the religious doctrines of the *Hindús* may be divided into esoteric, or those known to the priests and learned part of the community, and *exoteric*, or those which engage the notice of the unlearned and unthinking populace. There seems not, however, to be any particular occasion for this distinction; since, in every religion whatsoever, sufficient reason will appear for a similar distinction, according to

the knowledge which each individual may obtain. And this knowledge, even in a *Súdra* will depend, with some few exceptions, on his own ability and diligence.

It is to be wished, that the religion here called the religion of the *Hindús*, were called the religion of the *Sastras*; as there are many of the *Hindús* who dissent from the *Sastras*, and deny the authority of the *Brahmén*s. But since the term religion of the *Hindús* has been long adopted by the European *Sanscrit* scholars in India, it may be right, at least for the present, to use it still.

The personage placed first in the host of *Hindú* deities, is *Brahmé*; a being to whom the same, or nearly the same, attributes seem to be ascribed as to the true God. From hence the author infers, that the idolatry of India is, in reality, monotheism; and that the whole of the idolatrous structure rests upon the principle of one God supreme. To this opinion we most readily assent, believing it to be equally true of every one of the false religions; if there be, in reality, more than one among the gentile nations. The word *Brahmé*, we are informed, means *The Great One*, and is of the neuter gender, which implies, says Harris, in his *Hermes*, the union of cause and the agent. It is probably compounded of *Pra*, implying excellence with a neuter termination annexed.

The deities placed next in the scale of *Hindú* mythology, are those of the celebrated *Trimurti* or Triad, commonly known by the names of *Brahmá*, *Vishnú*, *Siva*, the personifications of the creating, preserving, and destroying powers of nature. Of these *Brahmá* is represented, somewhat inconsistently as the first in rank and consequence, though, on other authorities, which are cited by our author, he is represented as inferior in power and excellence to the other two. It would be easy to prove from the *Sastras* that the *Brahmá* of the Triad is not a deity next in rank to the supreme *Brahmé*. Upon the authority of the *Brahmenical* code of laws called the Institutes of *Menú*, it may be affirmed that there are two *Brahmás*; the first and eldest the same as *Naráyána*, worshipped under the form of the *Linga* and *Yoni*, the extraordinary, yet expressive symbols seen perpetually in the pagodas; the second, the four visaged deity of the Triad, possessing only a divided empire with the other personages. As these three are all inferior to the supreme *Brahmé*, and also, if our conjecture be just, to *Brahmá Narayanos* they cannot, with propriety, be said to bear any analogy to the Trinity of the sacred Scriptures, much less to afford any confirmation of

that doctrine as some authors, here quoted, seem to suppose.

The notices concerning the several personages of the Triad are divided into three several heads, and consist principally of extracts from the Asiatic Researches, and such of the *Sastras* as have been published in English, to which the author has added a few, and but few remarks. Indeed the whole work may, in general, be said to be a compilation of passages from those works, arranged under several heads, not very often illustrated by new information, and but slightly connected by the reflections or sentiments of the author. This mode necessarily occasions frequent repetitions, which he endeavours to excuse by pleading the perplexity, which is unavoidably occasioned by the populous mythology of the *Hindús*. We do not attempt to deny the justness of this plea; but it must be observed, that much of this perplexity might have been avoided, if the work had been moulded into the form of a regular treatise, with proper references or quotations either in notes or in an appendix.

The next division of this book consists of passages from various authors describing a great variety of beings or personages called *Menús*, *Múnis*, *Súras*, and *Assúras*, and other names, which must be perplexing, because they are as yet far from familiar to the European reader. The greater part of these are confessedly not gods, but saints, philosophers, and what are termed 'allegorical beings of the invisible world;' who are not very properly introduced next to the highest deities of the Pantheon. Of these, the *Menús* and *Múnis* are perhaps to be considered as classes or orders of philosophers, such as Orpheus was, according to the opinions of Bryant. The *Súras* and *Assúras* may also be regarded as different nations of India, distinguished by these names signifying good and evil genii, just as the inhabitants of Phrygia were distinguished, according to Bryant into gods and men. (*αδαιωτοι* and *αυερες*.) Various extracts from different authors are made to shew the order of the succession and the ages in which they lived. But such attempts must evidently be futile; if they are, what our author, seemingly with great propriety, calls them, allegorical and not real beings. Perhaps the meaning of the allegories might be best shewn by etymological explanations of the names, which, if given by an able Sanscrit scholar, and extended to all the names and titles of the persons of the Pantheon, would probably

afford a very good insight into the *Brahmenical* mythology, and clear up many of the difficulties and perplexities, with which it is, at present, attended.

With each of these deities, and indeed with almost every male god, a female power or goddess is connected, called his *Sákti*, or energy. This is defined very neatly in the *Gíta*, (a philosophical episode of the *Hindú* poem, the *Mahabharat*) to be 'that which worketh in the operation of the efficient cause.' Generally the cause is distinguished in the *sastras* by the masculine gender, the power immediately operating to produce the effect is feminine; and of these the adored *Linga* and *Yoni* are the symbols. Perhaps this rule will give the reason why the words in most languages are distinguished by genders. The *Sákti*s, or efficient female powers of the personages of the *Trimurti* are thus described in an extract taken from the works of the celebrated Jones.

'The *Hindú* goddesses are uniformly represented as the subordinate powers of their respective lords. Thus, *Lakshmi*, the consort of *Vishnú* the preserver, is the goddess of abundance and prosperity. *Bhaváni*, the wife of *Mahadiva*, is the genial power of fecundity; and *Saraswati*, whose husband was the creator *Brahmá*, possesses the powers of imagination and invention, which may justly be termed creative.'

For a more complete account of these female deities we must refer to the work itself, where abundant proof will be found to establish, beyond the possibility of doubt, the following truth, that male and female deities are allegorical personifications of primary and secondary causes; and that the nuptials of deities denote in the heathen mythology the co-operating agencies of natural powers, producing consequences which are denominated their offspring.

Ganésa, *Cartikya*, *Vira-Bhadra*, and *Bhairáva*, are deities said to be the sons of *Síva* and *Parvatí*. The two former of these are personages familiar to those acquainted with the works of Sir William Jones, and the earlier discoveries made in the *Brahmenical* mythology; the latter seem not to have been known till discovered by our author amongst the images, which he collected, with great industry, in very considerable numbers. It may be presumed that these latter are not mentioned in the *Sástras* communicated to Sir W. Jones, and the numbers of the Asiatic society in Bengal, whose *pandits* were probably, for the most part, the disciples of *Vishnú*, and, of course, inclined to keep their *Saivan* deities out of sight. Perhaps

too the *Vira Bhadra* and *Bhairava*, are deities of later times than the two former. They seem to partake more of the mischievous qualities of evil spirits than is ascribed to celestial beings by the earlier *Sanskrit* writings. The author gives the following account of these personages, which, as they are rather strangers to the European, we shall present to our readers in his own words.

Vira Bhadra is a personage of extensive celebrity, and his exploits are recorded in ancient and sacred books. Souvarat (vol. 1. p. 38) mentions him as being known in the Carnatic, under the name of *Vira Patir*, as the fourth son of *Siva* produced with a thousand heads and a thousand arms by the sweat of his body, to avert the effects of a sacrifice. In the *Siva Purana* it is mentioned that he was produced from a drop of *Siva's* sweat.

Bhairava is another of *Siva's* sons, sometimes like *Vira Bhadra*, spoken of as an *avatara*, the name being derived from *bheru*, meaning terrific, tremendous, &c. is, as hath been before said, applied to *Siva*, his spouse and their offspring. It is, I believe, chiefly among the *Mahrattas*, that this form of *Siva* is worshipped, with them it is called *Bheroba*, and his spouse is named *Yugastri*, pronounced *Jogastri*.

The *avataaras* are the next subject considered.

'The word itself,' says the author, 'means descent, in which sense it is still retained in several dialects of India. But, in its more extended signification, and in the sense now under consideration, it means an incarnation of a deity, in the person generally of a human being. "Such incarnations have been innumerable."

The *avataaras* rest upon the following principle. Every created being, whether animate or inanimate, is, in some degree, an exhibition of the Supreme being; but all persons pre-eminent for their power, virtues, or piety, are so in a peculiar degree; and those who are most highly distinguished in these respects, are such representations of the deity as deserve to be considered as exhibitions of his spirit incorporated in their persons. The *avataaras* must, therefore, be not only infinite in number but in kind and degree; and of these ten have become familiar to the European from the ode of the poet *Jayadeva*, translated by Sir W. Jones. Each of these is probably an allegorical representation either of the history of important events, or of philosophical and religious doctrines. Several very valuable remarks on this subject are given by the author. The following is so just, and so deserving of notice, that we will present it to the reader at length.

* Among my images and pictures of this deity (*Crishna*), for they are numerous, I have not one original, nor did I ever see one, in which the snake is biting *Crishna's* foot, and I have been hence led to suspect that the plates engraved in Europe of that action are not solely of *Hindû* invention or origin. I may easily err in this instance; but I am farther strengthened in the suspicion from never having heard the fact alluded to in the many conversations that I have held with *Brahmens* and others on the history of this *avatâra*.

* *Sonnerat* was, I believe, the first who exhibited *Crishna* crushing a snake: how otherwise would he, or any man, kill it so easily and obviously as by stamping on its head? Nor can the reptile in any mode retort but by biting the foot of its assailant. Zeal sometimes has in its result the same effect as infidelity; and one cannot help lamenting that a superstructure requiring so little support, should be encumbered by awkward buttresses, so ill applied that they would, if it were possible, diminish the stability of the building that they were intended to uphold. Of this description were the zealous researches of some missionaries, who in *Brahmâ* and *Sereswati* easily found Abraham and Sarah; and the Christian Trinity is as readily discovered in the monstrous Triad of the *Hindus*. Of this description also, I am disposed to think are the attempts at blending so many of the events of *Crishna's* life to tally with those real or typical of Jesus Christ.

Several other *avatâras* are mentioned, all seemingly of a later era than the ten celebrated by *Jayadeva*. The greater number are *avatâras* of *Vishnu*; the worshippers of *Siva* finding probably the doctrine of *avatâras* conducive to the celebrity of the sect, by which they are received, have introduced some, as that of *Kandeh-Rao*, among themselves. The following history of the *Vishnaiva avatâra* of *Nanishwar* may serve to convey some just ideas concerning the *avatâras* in general.

* *Nanishwar* is an *avatâra* of *Vishnu* of recent date, by some stated to have happened twelve hundred, by others, six or seven hundred years ago at the village of *Alundy*, about six or seven (nine miles) eastward of *Poona*. *Nanishwar* was a *Brahmân*, living at *Alundy*, and wrote a great book on religion, metaphysics, &c. in poetry. He is highly venerated for his learning and piety; his book named after him *Naneshwarî*, is not scarce, indeed I believe it to be a metrical commentary on the *Gita*. It is said to be a work of such erudition as not to be fully comprehensible without a knowledge of fifty-six dialects, that number of languages having flowed from the inspired penman through the composition of this work.

* In the fulness of time *Nanishwar* was, as is not very unusual with *Sanyasis*, *Gossains*, or *Yogis*, buried alive at *Alundy*.

where his tomb is seen under a splendid temple, and he condescends to appear, for he is not dead, to very pious suppliants, and others he encourages by spiritual movements. In the niches of the temple or sepulchre, are statues of *Wittoba* and *Rukmeny* in stone, handsomely clothed and adorned with jewels; and the tomb is very rich. It is annually resorted to at a sort of fair, called *Jatra*, and is numerously attended from *Poona* and from distant towns. I have seen the *Peshwa* and his court go from *Poona* in great state; and I have been pressing invited by *Brahméns* to visit the shrine, and particularly a wall that will presently be spoken of; but either had no opportunity, or neglected it till too late. Wealthy visitors make handsome presents at the temple; its annual expences in clothes for *Wittoba* and his spouse, feeding *Brahméns* and alms, are estimated at eighteen thousand rupees.

It seems that the celebrity of *Nanishwer* did not wholly depend on his learning and religious austerities. Some miracles served more effectually to establish his fame, particularly his obliging the wall above alluded to, to move and carry himself and his brothers to meet a celebrated *Brahmén* who held them in contempt, on purpose to astonish and check his pride. He also made a buffalo to read the *Véda*, and to recite texts from the sacred volume at his command, as a refutation of the impious assertion that he was not able himself to read the book. Such acts advanced *Nanishwer* to the rank or character of an *avatára*; and the other personages of those miraculous manifestations of the deity owe their celebrity, in all probability, to similar fictions. So general is the belief, and so powerful the efficacy of miracles in proof of authority delegated from heaven.

The eight deities, called the guardian deities, are described next after the *avatáras*. They are called the guardian deities, because each is supposed to preside over one of the eight parts, into which the world is divided by the fanciful *Brahméns*, a division with which we see some correspondence in the octagonal temple of the winds at Athens. The eight are, *Indra*, the god of the heavens or atmosphere; *Agni*, the god of fire; *Yama*, the god of death, or subterrestrial world; *Niri*, or, according to other authors or sects, *Surya*, the god of the sun; *Varuna*, the regent of waters; *Vayu*, the god of winds; *Cuvera*, the god of wealth concealed in the earth; and *Isani*, or else *Chandra*, the regent of the moon. No mention is made of the birth of these divinities, or of the parents from whom they derived their origin. There seems reason to believe that most, if not all of them,

were worshipped anterior even to the *Trimurti* itself. Some of the reasons for this opinion will be noticed in the observations we mean to make upon each.

Indra, now occupying a secondary rank among the personages of the mythology of the *Brahmins*, seems once to have been considered as the oldest, or great *Brahmá*, the representative of the vital principle diffused through the universe. His name, according to the *Védas*, is derived from *Idam-dra*, it seeing, as seeing all things, an attribute of the supreme god; and hence the allegorical eyes by which his figure is covered in the pagodas. His present degradation is the consequence of the contests of opposing sects, whose disputes, and not astronomical periods, as our author supposes, are, according to the opinion of the learned Bryant, figured under the history of the wars of the gods. The wars of *Indra*, or the contests of sectaries concerning his worship, seem to be well described in the following extract given by our author from *Somnerat*, a traveller who collected information concerning the religion of *Indra* with great diligence, and (considering the time when he wrote) with great exactness.

'*Indra*, king of the demi-gods, and supporter of the east part of the universe, has had many wars to sustain against giants, enemies of the gods; alternately conqueror and conquered, he has several times been driven out of *Sorgon* (*Swerga*) heaven, and it is only by the protection of the three superior gods that he destroyed his enemies, and recovered and retained possession of his celestial abode.'

Vartana and *Cucera* are the gods, or genii, presiding over waters and the earth. The former is greatly degraded from the rank of the Neptune of the western nations; the latter seems to be a being of more extensive influence than *Plutus*, the god of wealth. How they became such is not yet known, no traces of their history having been discovered. *Nirit* seems to be the same as *Yama* in his character of the stern judge of the wicked, or of the destructive power of the sun, which some nations were wont to regard as an evil being.

How the advocates for the doctrine of the supremacy of the sun over all the gods of the Gentiles will reconcile their opinions with the fact that, in the *Hindú* system, *Surya* is but of a secondary rank, and placed in that rank sometimes after *Chandra*, the deity of the moon, and *Agni*, the deity of fire, seems difficult to imagine. The reverence paid by the *Parsis* and other *Sauras* or wor-

shippers of the sun to the element of fire is also attended with difficulties. The position of Sir W. Jones, cited by our author, that all the heathen deities melt into each other, will not establish that pre-eminence. It will probably be found to be true that the sun, as a celestial body, is not the first object of heathen worship. The seven headed horse, by which the car of *Sūrya* is drawn, is a very remarkable allegory, seemingly intimating that the prismatic colours were known to the philosophers of ancient Asia. The *Ochisrava*, or eight headed horse rising from the ocean by the mountain *Mandara*, as described in the *Mahabarat*, is probably a symbol of the seven colours, together with white, the result of the union of them all. To the three legged *Agni* may probably be referred the three legs of the ensign, or arms of the Isle of Man; and the double visage of this deity seems to prove him the same as the *Janus bifrons* of Italy. At least this is more probable than the fancy that *Ganesa* is the *Janus* of Italy, between whom there is scarcely any other resemblance than the forced similarity of sound in the names. We might as well receive the etymology of one of our countrymen resident in India, who sportively derived the English word holiday from the combination of the word *day* with *hull*, the great festival of *Durga*.

In *Yama*, the regent of the south, the Grecian Hades and Roman Pluto may be truly recognized, though degraded; and *Paṇana* or *Vayū*, the western *Æolus*, or god of the winds, whose son, or worshipper, *Hanuman*, bears so conspicuous a part in the exploits of *Rāma*, in the war against *Ravana*, the king of Ceylon. This latter person is described in most odious colours by the *Brahmins*, probably because he was of the hostile sect of the *Jainas*, among whom his name appears in the dissertation on that sect in the *Asiatic Researches*. The swiftly flying *Garuda*, with eagle's beak and claws, and the *Vahāna*, (whence our word waggon) or the vehicle of *Vishnu*, is only a personification of the clouds, forming continually about the mountains on the north of India; and often refreshing the thirsty soil with their grateful waters. This personage seems to have given the name to the tribe of Garrows (for such is the common pronunciation of the word *Garuda*) inhabiting the hills bordering the N. E. of Bengal.

To the description of the deities are subjoined some notices rather than a full account of the sacerdotal class

of the *Brāhmēns*. We call them notices, because much more information than is contained in the Asiatic Researches, might have been given from Dr. Buchanan's journey into the provinces of the late *Tippū Sahēb*. With the particulars respecting this class drawn from the Researches, the author has blended many of great importance, gathered by himself during a residence of twenty years at *Pānā* or *Pōnā*, and other places in the *Dēccān*. Of these, the information respecting the use of animal food seems to be very complete. From this it appears that a very great majority of *Hindū* sects and tribes take animal food, many of whom do not reject even beef. Against the contraction of any impurity, however, all, especially the higher classes, use particular care; and the many ways in which impurity may be contracted, and the importance of having such impurity removed, necessitate unremitting vigilance and solicitude. Of this, the following instances are sufficient proof.

Parash-Rāma Bhāshā (commonly called *Purāṇam Bhāshā*) the *Mahrattā Brāhmēn* general, to remove an impurity, transmitted to him by a cobbler's wife, who had been kissed by a *Brāhmēn*, who dined with another, who dined with the *Bhōw*, weighed himself against precious articles at the confluence of the rivers *Toom* and *Badra*; and distributing the amount in charity to *Brāhmēns* and poor people, again became pure, and fit society for his sanctified fraternity. Many of them, however, had also derived impure taints circuitously from the base-tribed damsel; and the *Bhōw's* whole army were, at a critical time, marched to the confluence of the rivers (*Sarasvatī, Gangā, and Yamunā*) that the *Brāhmēns* might have safe escort thither; and by bathing, charities, and other sin-effacing ceremonies, be restored to their wanted spiritual and corporeal cleanliness. This, adds the author, occurred while I was serving in the *Bhōw's* army in 1792. The army made several marches to the rivers, called, in a military point of view, although some military affairs resulted.

A very full, and it may be presumed, complete account, is given of the various sectarial marks, which it is well known the *Hindūs* bear upon their foreheads. Whilst our author was employed in collecting and studying idols, he possessed very excellent opportunities for obtaining information on this head. In all of these marks it is not difficult to discover something like a latent meaning. The three horizontal lines, with the point in the midst, used by the *Sāṅgās*, most probably signify the three regions of the universe, and the divine power seated in the midst. The

perpendicular and upright arched lines on the forehead of the *Vaishnavas*, signify the productive *yoni* of nature; the real *argha*, or boat-shaped vessel, used at sacrifices.

To some remarks upon the *Gargatri*, or the holiest text of the *Vedas*, the most ancient and most sacred book of the *Sastras*, the following remarks and curious anecdote are subjoined.

There is no doubt but that pious *Brahmins* would be very deeply shocked at hearing the *Gargatri* defiled by unholy articulation, even if expressed in the most respectful manner, and would be distressed at knowing the characters, and meaning to be in the possession of persons out of the pale of sanctity. I know a gentleman on the western side of India who has the characters, and their sound, if uttered in our letters. He once, without perhaps being aware of the result, began to recite it audibly in the presence of a pious *Pandit*; but the astonished priest stopped his ears, and hastened terrified from his presence. I should be sorry for my own part if it were revealed so as to be uttered by individuals, who might inconsiderately, and perhaps wantonly, wound the feelings of so many good and respectable men, as would thereby become liable to what they would conceive such profanity.

These sentiments of our author are those of benevolence and of Christianity, which alike forbid us to give pain to others, however widely they may differ from ourselves in opinion, or, however mistaken they may be in the sentiments and doctrines they seriously and conscientiously adopt.

It now remains that we notice the numerous plates, full of figures, which constitute the most novel, and indeed the most valuable part of the work. The number of the former is one hundred and three, and the assertion in the preface that they contain nearly two thousand figures, seems to be correct. These are all taken from statues or pictures, which were collected with great pains by the author himself, or which he had been allowed to copy from the collections of his friends. The subjects are all different; for no copies of the many duplicates which he possesses are admitted. Their variety is accordingly very great; indeed so as scarcely to leave us reason to expect or to require any further illustration in this way of the different parts of the mythology of the *Sastras*. Each plate, or rather every figure, has an ample description, and these descriptions are, in general, very correct. In plate 80, however, *Agni* is described as holding a fan which we cannot discover. The form of

the figures are, for the most part, characteristically Indian; but, in some instances, they are rendered more interesting by an approach to Grecian elegance. But this is commonly acknowledged in the descriptions.

The language of this valuable publication is not distinguished by classical elegance; it is however sufficiently perspicuous, and will serve every purpose for which it is intended. We must, however, remark, that many passages are censurable for an injudicious levity of expression, which is calculated to cast a degree of ridicule on the subject. Thus, p. 2. he writes of '*Brahmā*, the deity's creative energy, less appears to have been said and sung than,' &c. At page 11, 'having rather unexpectedly introduced these five mythological personages at so early a period, (I say five, for the lower central little gentlemen I am not acquainted with,)' &c. At page 157, the vulgar word 'fun' is introduced; and at page 169, the auspicious aid of *Ganesa* is invoked in serious language, though certainly the author cannot be serious in his address. The description of 'a scene, *bién comique*,' as he calls it, is too offensively ridiculous to deserve a place in the text. It ought to have been placed in the more obscure situation of a note. But these defects are but as specks on the surface of the work, and by no means affect its general worth and merits; and though we cannot but repeat our wish that, instead of the form which this Pantheon now bears, it had been presented to the public more in the manner of an original treatise; yet it may perhaps be true that such a work will appear with more advantage at some future period, when our knowledge of the books of the *Sastras* may have become more complete and better matured. To the accomplishment of such a work the present will probably very materially contribute; it certainly may greatly facilitate a general acquaintance with the subject, since it brings together a variety of information scattered through works of a very diffuse nature, and not likely to be very often in the possession of the European reader, or even of the European resident in India, and still less likely to be so studied by them as to be sufficiently understood.

ART. X.—*A Commentary on the Military Establishments and Defence of the British Empire.* By the Hon. Henry Augustus Dillon, Colonel of the 101st Regiment, and M. P. for the County of Mayo. Volume the first. Kerby, 1811, 8vo.

IT is no small gratification, in times like the present, to see men of science and education devoting their time and abilities to subjects of a nature under ordinary circumstances deemed almost inconsistent with, or repugnant to, the pursuits of literary leisure, but now so vitally connected with our dearest interests, that all other studies must yield in importance, all other occupations sink into comparative insignificance. Every thing, for which, as members of a free and independent commonwealth, we should desire to exist, depends upon the result of the arduous contest in which we are now engaged. It is therefore more surprising that we should have time or inclination left us for any of those pursuits which, in happier times, have constituted our chief pride and pleasure, than that we should now find them mingled with the more serious business which demands our present care and attention.

As literary reviewers, however, so long engaged in labours extremely foreign to the subject now offered for our contemplation, we may perhaps be excused if we do no more in the present instance than represent in as comprehensive a manner as we are able, all the suggestions here given, leaving it to those whose business it more peculiarly involves, to decide for themselves with regard to the practicability or utility of them.

The fashionable doctrine of the present day (and as this is rather a political than a military question, we may be allowed to express our opinion concerning it without assuming a character to which we do not find ourselves equal) seems to be that we should at last abandon our old selfish plans of colonial aggrandizement, and exert our power, there, where alone it can be ultimately effectual, in directing it against the vitals, not the petty comforts and luxuries, of our implacable enemies. It was a sentiment of Barrere's, which the author before us adopts, and the justice of which will now be pretty readily admitted by all but the most obsequious admirers of 'the great statesman now no more,' that had this more

generous and extensive plan of conduct been adopted by England during the earlier periods of the revolutionary war, we should not now have had to combat at so great odds for the last remnant of continental independence in one solitary corner of Europe. Even now should those prejudices which hallow the very worst errors of Mr. Pitt's administration, be allowed to subside, we would not despair of the future; although we shall no longer entitle ourselves to the praise of disinterested generosity in relinquishing our selfish system only when there is scarcely any object left in the known world upon which it can operate.

The first measure which our author proposes as essential to the system which he recommends to our adoption is one which in better times would have bristled the heads of our forefathers, and caused every sword in the united kingdom to leap instantaneously from its scabbard. Now, alas! we have before us only a choice of evils; and were the total extinction of our domestic liberties to be the consequence, still nothing can be more certain than that an absolute government, with independence, is far preferable to the degradation of a foreign yoke, if not even to the miseries of a foreign invasion. Our first duty is to maintain our rank as a nation. Whatever disputes may hereafter arise concerning the form of our internal government, we can settle by ourselves without the intervention of a Gallic conqueror.

This proposal then, which does not excite the smallest emotion among the sons, whose fathers started even at the notion of a standing army, is no other than the abolition of the militia, and the conversion of all our military strength into the most effective description of disposable forces. Calculating upon the adoption of this measure, and supposing about thirty battalions to be requisite for the defence of our possessions in the east, our author finds that near three hundred battalions of regular troops would then remain 'ready at all times, either for the defence of the British Isles, or for undertaking a campaign on the continent.' This measure he would by no means extend to the local militia, the formation of which he considers as "unquestionably, the best and most efficient measure which has taken place during the course of the present war." The latter is, in fact, the present substitute for the old militia; and, independently of its other advantages, may afford a sufficient answer to those who would otherwise object to the measure recommended as the de-

struction of the old constitutional force of the nation. Another measure necessary to the augmentation of our regular disposable army to the amount already mentioned, is that of exempting it from all colonial service. Our colonies ought to be placed in a state of self-defence, and no longer, at this important crisis of our affairs, to be suffered to drain the strength and resources of the mother country.

In considering Mr. Windham's plan for the amendment of the army, our author pays to the memory of that generous and enlightened, but inconsistent, character, the tribute of applause which, on this account in particular, is so eminently his due. In conformity with his honourable and manly views, the term of military service should be limited, the amount of bounties, which makes the military service a mere trading concern, instead of an independent profession, should be reduced, if not abolished; above all things, the degrading system of German discipline (of which, even its professed defenders seem at last to be somewhat ashamed), should be discarded for ever from our military code. Temporary confinement, public labour, transportation to a colonial regiment; these are the punishments proposed to be substituted in the place of the lash and scourge. 'It is an old observation in the army, in which there is much truth, that corporal punishment never improves a bad soldier, and often ruins a good one.' It is curious enough to observe, that while the supposed excellence of the French army is made an argument for the abolition of flogging by some, its alledged *vileness* is used for the same purpose by others. 'The French never flog,' says Sir F. Burdett, 'and therefore they are superior to all other military nations.' 'Our military character is superior to that of our enemies,' says Colonel Dillon. 'Why then resort to the use of a degrading punishment in our army, which is found to be unnecessary even in theirs.' This at least is the substance of the two arguments. Both are to a certain extent well-founded; but the latter is certainly the most popular and the most likely to occur to a true English spirit. On another subject, Colonel Dillon generously defends a part of our present system against the very illiberal attacks that have been made upon it by some vulgar writers; we mean, the foreign corps in the British service. Mr. Fox, during his continuance in office, augmented their number; and, in times when men had leisure to be much more delicate about any infringement of their liberties than we can afford to be at the present moment,

the great Duke of Marlborough (though in opposition), rose to oppose the motion for reducing the French Protestants then in our army.

The want of a military education has often been observed and lamented in the officers of the British army. The plans already carried into effect for that purpose, are, we have no doubt, calculated in a limited extent to answer the end proposed. But their effect *must* necessarily be *very* limited, unless (which God forbid!) we are absolutely reduced to exist as a merely military nation, in which case Oxford and Cambridge, and Westminster and Eton, must all merge in one overwhelming Blackwater. At present, we can see no great objection, though many strong persuasions, to the adoption of the plan which Colonel Dillon recommends, of military professors in the principal schools, and in the two universities, of the kingdom. The idea is, indeed, so repugnant to our long cherished habits, that we naturally start at its first suggestion; but let the colonel be heard in its defence.

With respect to the promotion of officers, the purchase of commissions should be absolutely prohibited. 'It is a corruption which has crept into the army, the consequences of which have a pernicious tendency. We in vain look for any solid argument in its favour.' Promotion, according to our author, should, *in general*, be regulated by *seniority*; but he recommends the establishment of 'Boards of Merit' throughout the military stations of the kingdom, each of which should make a quarterly report to a supreme board sitting in the capital, which last should recommend to the king for promotion, out of the ordinary course, of such officers as had made good their proofs of merit. Nothing, he thinks, would be more easy than to get rid of purchase; and he founds this opinion on actual precedent in the case of a certain denomination of the Irish force. As to the appointment of a commander in chief on service, he remarks the evident absurdity, inconvenience, and mischief of the present rule, that no senior officer shall serve under a junior, and wishes, that this may be avoided by the substitution of temporary rank under particular circumstances.

A regular education for that most important branch of the army, the commissariat department, is most earnestly recommended, and upon principles that cannot fail to accord with the sentiments even of the least experienced in military matters. It is this department in which our enemies have so manifestly the advantage over us, and in

which hardly any measures appear to have been yet taken for rendering us on an equality with them. Various minute regulations are then proposed respecting the dress, accoutrements, and evolutions of the military force, which we are not sufficiently learned in the subject to descant upon. Many apparently valuable suggestions are thrown out respecting the organization of the 'levy en masse,' or armed peasantry of the country, so as to enable them to act most efficaciously in case of an invasion. We think the proposal of distributing a certain number of fire-arms (Colonel Dillon particularly recommends rifles, as admirably adapted to the use of this desultory species of force), among the peasantry of every district, to ensure them to the use, and encourage them in the practice of firing, extremely judicious and worthy of consideration.

A long chapter is dedicated to the subject of the defence of Ireland, a subject which requires more attention than we have now either leisure or materials to bestow upon it. We are inclined to concur in most of the suggestions contained in that which is devoted to the foreign military policy of Great Britain. We must now dismiss the colonel with an earnest recommendation to the higher powers to take all his views on this most important subject into mature deliberation.

ART. XI.—*The Chorographical Description; or, Survey of the County of Devon. By Tristram Risdon. Printed from a genuine Copy of the Original MS. with considerable Additions. Roes and Curtis, Plymouth, 1811, 8vo.*

ON a late occasion (see our Review for November, 1810, Art. 'Prince's Worthies of Devon'), we announced the approaching republication of this work; or rather the first publication of the entire original MS. that edited by Curl, in 1714, being very garbled and imperfect.* As, on the same occasion, we made mention of every particular that is worthy of notice respecting the author, it will be unnecessary to do more at present than refer our readers to the article now alluded to.

* Notwithstanding which, the Bibliomaniacs of the present day will give some twenty or thirty guineas for a large paper copy.

In noticing the new edition of Prince, we found ourselves obliged to regret, that so much of inaccuracy and omission was observable in it; and we are sorry to say, that the same remark is to be made on the publication now before us. It is a serious evil when a work of this description, another new edition of which may probably never be demanded, is given to the public in so imperfect a state. It is by no means sufficient, as an excuse, to state, that gentlemen, 'proprietaries of estates,' have not communicated information, without adding, that information has been asked and refused; a circumstance which, we believe, would very rarely occur. Such childish indifference to the interests of literature (to say nothing of the incivility), is very unsuitable to the manners of the age. It is indeed possible, that some gentlemen would not think proper to trust their title-deeds out of their possession; but no man should undertake a task of this nature who has not ardour enough in the cause to seek for his authorities at the places where they are to be found. The topography of a single county is not of so extensive a nature as to render this course of proceeding impracticable or even difficult; and if Tristram Riedon pursued his laudable researches through all the wretched roads and other travelling inconveniences of the year 1600, his editor can hardly be pardoned for declining the much less arduous task of following his footsteps two centuries later.

In his progress through the county, our venerable chorographer gives an account of every parish and of every manor, and most principal estates, in each parish, with the course of descent, as far as he is able, through several generations of proprietors; beginning with the parish of Thorncomb, at the utmost eastern extremity, and ending at Countisbury, in the north. In the course of this perambulation, he follows the line of the sea from the south-east to the south-west corner, taking in every river in its course, and detailing the successive parishes through which that river runs; then passing along the boundary of Devon and Cornwall to the Bristol channel; and lastly, tracing the northern coast in the same manner as the southern. This is the arrangement which ought to have been adopted by Prince, instead of his foolish alphabetical order; and it is a course which, we think, might still be followed very advantageously by any writer who may hereafter undertake a complete history of the county, incorporating into it all the most valuable substance both of Prince and Riedon, and supplying the deficiencies of the later edition of both.

The notes of the new edition, notwithstanding their many imperfections, are sufficiently full to prove how useful, as well as entertaining, a complete work of this kind would necessarily be to persons having any interest in the county. In the southern parishes, particularly those within the near neighbourhood of Plymouth, the notices they contain, are in general tolerably satisfactory; they are most defective in the northern and eastern parts of the county. In many instances we happen to know, that omissions might have been supplied upon the slightest inquiry; and the most idle antiquary would needs be ashamed of finding himself baffled in a pursuit which carries him no higher than the beginning of the seventeenth century.

The two lists which are subjoined, of gentlemen resident in Devonshire, the first drawn up by Risdon himself, and relating to the time when he wrote, the other communicated by the Rev. Mr. Swete to the present editors, and formed by that gentleman in the year 1800, would (if they could be depended upon as tolerably accurate), be very curious documents. Out of two hundred families mentioned by Risdon, it would appear from these lists, that there are but thirty now in possession of the seats of their ancestors and bearing the same name with them. How many more may have been continued by descents in the female line, we cannot easily conjecture. We should be apt to conclude, further, from the number of distinct families bearing the same names, in Risdon's catalogue, the custom of partition among younger children was more frequent two centuries ago than it is at present, when personal effects form a considerable part at least of almost every man's property; and the whole landed estate of each proprietor may therefore be suffered to descend to the eldest, without any very gross inequality, and without injustice to the rest of the family.

As Risdon has introduced his survey by a general description of the county, so his editor has affixed by way of preface some remarks on its present condition, which appear, as far as we have any information upon the subject, to be judicious and correct. We should not consider ourselves justified in detaining our readers any longer, on a subject, which must be very uninteresting to such of them as may happen to inhabit any other county in the kingdom, and shall therefore conclude with the character of Risdon contained in the following extract from 'Westcott's View of Devonshire,' a work (we are now informed), which has

never been printed, and of which there are but three or four MS. copies extant, one of which is in the British Museum, and the other in the possession of Sir Laurence Palk, Bart. Westcott was contemporary with Risdon, and his work is written upon the same plan as the survey, but is far less comprehensive. After giving some account of Westcott, he proceeds thus:

‘And here at length have I found at Winscott him that I have long sought, and much desired to meet withal, he, even he, that by supplying the imperfections of my simple discourse, will shew you where I was mistaken, whom I have overpassed, what forgotten; adding to my wants, shewing you many antiquities, with divers other delightful occurrences, well worthy your observation, that peradventure I never heard or read of. We will boldly call on him. My worthy friend, Mr. Tristram Risdon, we are emboldened to visit you in our travayle, to have only a collation of your collections, observations, witty and pretty conceits, antique names and places of families, and therewithal your company awhile, the better to illustrate and make known the worth of your country and the natives thereof; and to give these gentlemen fuller satisfaction and content to such questions as out of their curiosity they shall demand: you may not play the nice musician with us, who (requested) would scarce tune his instrument, but (voluntarily) would crack all his strings. Here is good company, and yours added, we shall need no more: but shall pass our journey pleasantly and with celerity.’
Account of the author, p. 16.

We think, that this worthy and gentle chorographer ought to accompany his friend, as in life, through his peregrinations, so now (two centuries later, in the honours of publication); and (still hoping that some future illustrator of the county will arise to remedy all past deficiencies), we would even request the editors of Prince and Risdon to undertake the task of giving us an edition of Westcott also. Many of the omissions which we now complain of, may then be remedied, we are persuaded, with the greatest ease imaginable. Only the editor must not be so lazy as to wait for *voluntary communications* from those who cannot even know of his intentions. He must take the trouble of applying for knowledge at the proper sources.

ART. XII.—Analysis of a New System of General Education, in which the Lancastrian Principles are discussed and enlarged, in a Project for the Erection of a Grand Public Academy, at Glasgow, to be supported by Public Markets in the Suburbs of that City, but applicable to every large Town. Addressed to the Heritors of the Barony of Gorbals, and accompanied with Plans of Glasgow and the Neighbourhood. London, Gale and Curtis, 1811, 8vo.

THE principal object of this work appears to be to point out the means of providing a fund for the purpose of effecting some great public improvements in the city of Glasgow. The scheme, which the author perspicuously explains and strenuously recommends for this purpose, consists in the establishment of public markets in that part of the city of Glasgow, which is situated on the south side of the Clyde, and passes under the name of the Gorbals. The improvements which are thus suggested, appear to be of great importance, as they are immediately connected with the interest of the city of Glasgow itself, and as they may serve as a pattern for similar establishments in different parts of the empire.

It appears, that the commerce at Glasgow, in what the author calls 'vices,' or provisions in general, is exposed to numerous obstructions, which impede the circulation, diminish the competition, and enhance the price. These obstructions are, according to the author, of two kinds.

'The first of these,' says he, 'is the corporation system, which depresses nascent industry of every sort, and none more than that which is necessary to produce these necessary articles. Persons who happen to have no right to the immunities of these corporations, must be content to remain without the range, which the prodigious consumpt of Glasgow creates, until they shall bring their minds to pay the freedom fine of that city. Thus, all those productions, for which their industry may be competent, are completely lost. Those who exercise the trade of butchers, must not only submit to this, and pay a further fine to their own corporation, but they must enter the lists of a narrow competition for a stance in the market, or some convenient shop in town. Gardeners are in the same predicament, under the farther disadvantage of having a more cumbersome and bulky article to manage. The bakers enjoy a monopoly which cannot be purchased; and, as a public body, they possess mills and other property, which enables those individuals who have a right to its immunities, not only to rate the price of bread almost at

pleasure, but also occasionally to depress the price of the wheat and flour that is brought into our market, below its proportionate value.

The second of these obstructions arises from the circumstances into which the country is thrown, by having the channels through which its productions must pass thus encumbered and shut up. The business of fishers does not merely include the killing and selling of butcher's meat, it also, to a certain degree, includes the rearing and feeding of cattle. Hence much cattle, or what amounts nearly to the same thing, many situations where cattle might be reared, want that stimulus and support which the Glasgow consumption could afford. Numberless gardens all around the city, and throughout the country, kept up partly for pleasure and partly from necessity, are scarcely half cultivated: these, if a channel were opened for disposing of their superfluous productions, might be rendered invaluable to the public as well as to their owners. It is even asserted, that the wheat and other grain which is lost amidst the obstacles which oppose its progress to our market, is by no means inconsiderable. With regard to potatoes, turnips, and other bulky and more perishable productions of the field, it is well known, that the difficulties attending their introduction into our markets, form the most formidable drawback that attends their cultivation.

The Gorbals, according to the author, lie so contiguous to Glasgow as to be as little out of the reach of many parts of the town as the present markets. The author then enlarges on the convenience of the Gorbals as a market, by which meat and vegetables might be furnished in greater abundance and on more reasonable terms. The Gorbals are a baronial hief belonging to the city of Glasgow. We shall not enter into the details of the author respecting the circumstances of this barony or the abuses which have crept into the management; but shall hasten to that part of the work which, though it be merely local in its present recommendation, contains hints of general interest and importance.

If the new markets which the author recommends, could be established, there can be little doubt but that they would yield a revenue sufficient for the completion of the other part of the project which he has in view. This would be the establishment of a grand academy, founded on the basis of the Lancastrian, but new modified in several particulars, and so extended in the whole, that not only the elements of reading, writing, and arithmetic, might be taught in it, but the ancient and modern languages, with the different branches of philosophy and the mathematics. The author remarks, that the Lancastrian mode of education

* is admirably calculated for giving initiating ideas, salutary habits, and a happy propensity towards learning. But I humbly apprehend, that it must be necessarily deficient in two particulars of the highest importance. In the first place, the instruction given, must want that radical strength, stability, and maturity, which learning, gradually infused into the mind, necessarily acquires. In the second place, though the letters, and names, and objects, may be rendered familiar to the young mind, yet the mass of instruction, which these things represent, remain at a distance. Indeed, like prematurity of every kind, I should fear that we may have many a blossom, and yet little fruit. It is good to interest the imagination, and to teach habits; but must we not consider, that similar mechanical habits can be communicated to irrational as well as to human beings? If we stop here, our work is but begun; a laborious and patient application of these primary acquirements, to useful purposes, is necessary, not only to their strength, but to their real existence in the mind. Now if you are to restrain the use of books, ink, and paper, I apprehend, that much of the learning communicated, will soon be obliterated and forgotten. For these reasons, while I hold the Lancastrian method to be highly useful as an initiatory step, in the process of education which I propose to institute; and, accordingly, I would make ample provision for giving it full effect, as a preparatory course. The various singularly useful and salutary ideas which it suggests, for improving and perfecting the mode of education which our circumstances require, I would also incorporate into our system. But I would still take along with me, the peculiar circumstances of the community, for whose advantage this course of education is instituted, and regulate my plan according to the system which these point out.

The author proceeds upon the principle of abridging the labours of instruction, by making the learners teach those beneath them in a graduated scale of improvement, so as, at the same time to diminish the labours of the master, and to accelerate the progress of the scholar; but he would not only diffuse the blessings of education through the widest possible circle, but carry them to the highest possible pitch.

The author would introduce Mr. Lancaster's scheme into his 'initiator class,' or 'first academical course.' But, instead of one preceptor, he would appoint two to each course, and place them in such circumstances as to ensure the services of persons of distinguished talents and capacity for all the branches of instruction. He would also fit up his schools in 'the most ample and convenient manner, so as to suit pupils of the highest rank.'

'The great design of the initiator class,' says the author,

* is to familiarize the eye and the ear, the tongue and the fingers, with the shape and the sound, the articulation and construction of letters, and their various combinations into words and sentences; taking along with us the analogous and connected art, which arises from the use of the Arabic characters in the process of enumeration and calculation. In order to accomplish our object, we stimulate the activity, and excite the ingenuity of the pupil in a variety of ways; on the one hand, the fascinating charms of novelty and variety attract his attention; on the other, the powerful impulse of emulation and collision keeps this attention constantly in the most arduous exercise. Engaged thus early in an employment so complicated, it is necessary that his prescribed task should be palpable and obvious, and that it should exhibit no appearances but such as are luminous and attractive. All finical niceties, abont pronunciations and highly finished forms, and all precise distinctions regarding inflexions and modulations, must be avoided; we must neither tantalize him with interruptions, nor harass him with exactitude; such being things which require a new round of exercises, as inconsistent with those strong, rough impressions, which are the subject matter of this course, as the study of one language is from the study of another. To introduce them at present, could serve no other purpose but to exhaust the animated fervour of youth, and to destroy that fine edge, which at this period of our existence, is capable of performing such wonders.

The next stage in our author's scale of instruction, is, what he calls 'the eruditory course,' the object of which is to perfect the education begun in that which preceded, and to combine in some measure ornament with usefulness. Reading, writing, and arithmetic, were taught in a more rude and incomplete manner in the first course; but in the second, the pupils are to be taught to read with a correct pronunciation, to write a fine hand, to perform the higher and more difficult operations of arithmetic with facility and promptitude, and to obtain a clear insight into the grammar of the language. At this point, our author would cause the education of the boys and girls to be prosecuted apart. In the two courses just mentioned, enough would certainly have been taught for any persons of both sexes in the ordinary walks of life. The author would render the study of the Latin language the next object of instruction. As the Latin forms the great basis of the Italian, the Spanish and French languages, and as it is very much incorporated with our own, the knowledge of it is a matter of higher concern than is commonly supposed. But in the way in which Latin is usually taught at schools, it is rather the

grammar, if we may so express it, than the dictionary of the language, which is learned.

The boys of a grammar school, where Latin is an object of attention, are usually but very sparingly acquainted with the vocabulary of the language; and if they are set to read any but the most familiar author, they are unable to proceed, and seem as if merged in the obscurities of an unknown tongue. But is it not perfectly absurd to learn the rules of a language without knowing any thing of the vocabulary of the language itself? What should we think of a mother who should endeavour to teach her child the rules of syntax before he knew the names of things? The Latin language, as well as other languages, both ancient and modern, might certainly be taught in a much more amusing, interesting, and consequently expeditious manner, than is at present practised in any school with which we are acquainted. A copious vocabulary of the language should be learned before we enter upon the complexity of the rules or the variety of the distinctions. All that would be necessary to be taught at first, in conjunction with the vocabulary, would be the declensions or terminations of the verbs and nouns. To learn the syntax of the language by rote, as is usually the case, before the scholar can give the English names for half a dozen Latin words, or the Latin words for half a dozen English, seems a preposterous method of instruction. The syntax of a language, instead of being previously taught by rule, might be much more efficaciously learned and more durably impressed by example, after the scholar has made a considerable progress in the vocabulary, and has acquired the terminations or changes of the nouns and verbs. In our common modes of teaching the Latin and other dead languages, we begin at the wrong end, whilst we begin at the right in learning our own tongue. In learning our own tongue, we begin with the names of things; in learning the dead languages, we begin with the grammatical rules. But surely the most important part of a language does not consist in the niceties of the syntax, but in a copious acquaintance with the sense of the words. The first object of the learner of a language should be to obtain a proficiency in the vocabulary, rather than in the grammatical rules. For a knowledge of the grammar will readily follow an acquaintance with the vocabulary; but an acquaintance with the grammar will never supply the want of the vocabulary. Our opinions on this subject co-

incide very much with those of the author of the present treatise. We think, that it would be no difficult matter to sketch a plan by which the ancient and modern languages might be very expeditiously, and, at the same time, efficaciously learned in schools formed on the plan of those of Mr. Lancaster.

The courses or stages of instruction which we have already mentioned, would, according to our author, be passed by the time the pupils had completed their thirteenth year. But in young men, as the author remarks, 'of moderate expectations,' the interval between thirteen and eighteen, could seldom be spent with more profit 'than at an academy.' To those who should pass this important period of life, during which the disposition usually receives its fixed bent, at the proposed academical institution, the author would teach according to his method, which is an extension of the Lancastrian, the Greek language, without omitting the French, the German, and the Spanish, as well as communicating instruction in some branches of natural philosophy and the mathematics.

The author of this work exhibits scattered proofs of a sound and vigorous understanding, though the book which is the subject of this article, is rather desultory and confused. When we think that the author is going to develop his plan, we often find him digressing from the point to indulge in reflections which are somewhat irrelevant and extraneous. We say nothing of the diction, first, because the nativity of the author appears to have been north of the Tweed; and secondly, because it is of little importance in such a work. The intentions of the author appear to be highly philanthropic and praiseworthy, and we should be truly glad to know, that the plan which he has so ably supported, were carried into effect, and put to the test of experiment. If the revenue arising from a new and enlarged meat and vegetable market in the vicinity of Glasgow, can be rendered subservient to the establishment of such a liberal and comprehensive scheme of instruction as that which is enforced in this work, it may be truly said of the good citizens, that whilst they make a provision for their own corporeal wants, they, at the same time, contribute to raise a fund for promoting the moral and mental improvement of all the youth of both sexes in their town and neighbourhood.

The scheme which the author recommends, would unite the advantages of a school and a university at a comparatively trifling expence. There are few of the great towns in

England which might not find resources for erecting institutions on a similar plan to that which we have mentioned. The effect which these, if well regulated and ably conducted, would have in augmenting the knowledge and civilization of the people, is greater than we can well conceive. The free citizens of this country would soon rival the lycæums and institutes of Bonaparte; but while those lycæums and institutes seem formed for the sole purpose of stunting the intellect, in order to render it subservient to the sordid and narrow views of a despotic sovereign, the literary establishments, which would be erected in this country on the plan which we have specified, would give such an expansion both to the mind and heart, to the sentiments and affections, as would gradually fit the people for a higher degree of political liberty than has hitherto been enjoyed by any nation on the face of the earth. Let the seed of knowledge be liberally sown and widely dispersed, and the harvest of civilization, freedom, and every species of moral and mental excellence, must finally appear. But let not the hope be frustrated by any improvident and premature attempt to pluck the fruit before it be ripe; nor let the scheme be judged by partial effects and insulated operations. When the National Culture has attained its full maturity and strength, it will show what a potent auxiliary it is to the cause of liberty and of truth; and it will produce effects almost as great and splendid as if another sun had risen on our horizon, which, while it fertilized the earth, would not suffer a storm to ruffle the air, nor a cloud to overshadow the sky.

ART. XIII.—*Lucianus Redivivus ; or, Dialogues concerning Men, Manners, and Opinions. By the Author of a Trip to Holland, &c. &c.* London, Longman, 1811, 8vo.

DIALOGUES of the dead are a species of fiction, which has the sanction of so many great names, that it would be presumption in us not to assent to the common opinion in favour of their utility or importance. The dialogues of Lucian possess so much pleasantry and wit, combined with so many caustic remarks and so much biting irony on the prevalent vices and follies of his times, and, in some measure, of all times, that they are ranked amongst the most interesting productions of antiquity. The name,

therefore, of '*Lucianus Redivivus*,' is rather a bold title for any author to assume, unless he possess powers of ridicule and sarcasm, combined with a sort of aptitude for dramatic representation, equal to that which Lucian possessed.

That the satirical vein and the comic facilities of Lucian are revived in the present performance, is more than we shall venture to assert. The wit of the writer has certainly none of the rich flavour and varied exuberance of the author whose name he has assumed, nor are his characters so strongly marked, nor the sentiments and the diction so well appropriated to the individuals, who are represented as holding converse in the shades. Here, by the bye, we must remark, that one of the great merits of this species of composition consists in closely identifying the departed with the living individual, the character of him who discourses in the mansions of the dead with that of him who once spoke, and thought and acted upon earth. For, if this likeness, or rather identity, of character, be not preserved, to what purpose is it that we write dialogues supposed to take place amongst the dead, of persons who have been conspicuous for their literary or other merit amongst the living? If Johnson or Warburton, or any other eminent person, is introduced as one of the speakers in one of these posthumous dialogues, their manner, sentiments, and diction, should be copied with as much fidelity and spirit as possible, that we may recognize our old acquaintance in their new state of existence, and that the recognition may quicken the attention and augment the interest. For, otherwise, if Johnson and Warburton, or any other distinguished person, should in such dialogues as are the subject of the present article, exhibit no traces of their former intellectual and moral identity, it is clear, that the character has no other relation to the person it professes to represent, than what is derived from the name, which is a mere arbitrary assumption. The name of Shakspeare or Milton, may, in a dialogue of the dead, be given to an idiot or a droll; but the name does not constitute any of the real affinity or characteristic resemblance.

In the present dialogues, there does not appear to us to be either sufficient discrimination of character in the speakers in general, or sufficient incorporation of the ancient identity to the new form in those characters, which are taken from once living exemplars of great celebrity, genius, and talents. The dialogues themselves are, in general, without point, and though not always deficient in

sense, are wanting in animation. They are flat rather than sprightly; and have a sort of uniform dulness rather than a varied pleasantry.

The dialogues in this volume are twenty-five, of which the following are the titles.

* DIALOGUE I. Mercury, Charon, and a Materialist.—II. Voltaire and J. J. Rousseau.—III. Mercury and a Lady of Fashion.—IV. Frederic II, K. of Prussia and Machiavel.—V. Mercury and a Fine Gentleman.—VI. Misanthropos and Leviculus.—VII. Mercury and an Author.—VIII. Generosus and Philanthropos.—IX. Mercury and a Coquette.—X. S. Johnson and D. Garrick.—XI. Scarron and La Fontaine.—XII. Mercury, an Old Man, and his Wife.—XIII. Statius and Juvenal.—XIV. Frederic II. and Voltaire.—XV. Mercury, a Father, and his Son.—XVI. Rabelais, Cervantes, and Sterne.—XVII. Warburton, Theobald, Edwards, and Heath.—XVIII. Mercury, Eugenius, and Sophronius.—XIX. S. Johnson and Richard Savage.—XX. Pope and Churchill.—XXI. Mercury and a Sportsman.—XXII. Furax and Rapax.—XXIII. Comicus, Tragicus, and Mimus.—XXIV. Goldsmith and Kenrick.—XXV. Merchant and Soldier.

We will exhibit a specimen of one of the dialogues. In D. XIX. the speakers are Samuel Johnson and Richard Savage. The following is the commencement of the dialogue.

* *Scene—the Elysian Fields. SAVAGE (meeting Johnson.)*

* SAVAGE. The biographer, the friend, the admirer, of Richard Savage!

* JOHNSON. Peace, peace; no more of that: friendship! admiration! the first, we are told, is the virtue, the second, the vice, of fools; I have lately been taught to disclaim them both.—Has not a nice observer informed us, that men are, generally speaking,

“ Our friends eternal, during interest;

Our foes implacable when worth their while.”

* And has not another remarked,

“ In all distresses of our friends

We first consult our private ends.”

* SAVAGE. Your pardon, good doctor; these, I conceive, apply to nothing but the *roguey* of mankind.

* JOHNSON. Sir, you are altogether wrong; they apply particularly to the *wisdom* of human kind: they show it fully; self-interest, or avarice, is, unquestionably, the main spring in the breast of the provident, and by consequence the *sensible* man; all other passions and affections are regulated by it. Thus it is evident that there can be no lasting friendships but among fools, who, insensible of, or at least, indifferent to, their own good, are necessarily to be depended on in whatever professions they may make.

* SAVAGE. And yet, in early life, you were not without your friendships, I believe?

* JOHNSON. True; for I was, at that time, unacquainted with the world. I once, indeed, conceived of friendship as of heavenly essence; I rapturously exclaimed, with the antient philosophers, "This affords as warm an influence as the sun itself; this is the chiefest good." Afterwards, however, I adopted the sentiment of the wary Spaniard, and calmly repeated with him, "Defend me from my friends, and from my enemies I will defend myself." To escape the "heart-ache, and the many shocks that flesh is liable to,"—endeavour to become the favourite of fortune and not of man; it is on this principle that the crafty Frenchman is ever exclaiming "*Vive la bagatelle*," long live folly,—easy, complaisant, folly.

* SAVAGE. You renounce the vices, and even the virtues, of the far-famed goddess; you refuse to wear her cap and bells, and yet you seem to dwell with satisfaction on her *placidities* and exemption from cares. You surely mean to enter the lists with Erasmus, and to give, while disclaiming the friendship, another panegyric upon the votaries, of folly: that truly witty writer, I remember, says: "It is folly that both makes friends and keeps them so; I speak of mortal man only; if we pass to the *gods* we shall find that they have so much of wisdom as that they have very little of friendship; nay, nothing of that which is true and hearty."

* JOHNSON. Aye, Sir; and the truth of his positions, as far as mankind are concerned, I will strenuously maintain: of the same complexion is the passage in Horace, *nil admirari*, &c. which is thus translated:—

"Not to admire is all the art I know,

To make men happy, and to keep them so."

* Which means, that the only way to be happy in this life is to be insensible to every thing that concerns it; to be unmoved in all serious, all momentous, events: or, in other words, *to be a fool*. The lines of the Roman satirist have been generally misunderstood; and it is this, by the way, (and which brings us to our other topic, *admiration*), that has led a celebrated poet of our own country into the following expression:

—"Fools admire, but men of sense approve."

* But this observation is by no means founded in nature; the Englishman really and seriously believed that the wise man was at no time "to admire;" whereas it is certain that to *admire* is actually to *approve*; the terms are perfectly synonymous, as the reflection of a moment will evince: the vacant stare or the unqualified and blurted exclamation of the fool, whatever Pope would give us to understand, are nothing to the purpose.

* SAVAGE. Certainly not: for the exclamation you describe is properly *wonder*; and, though to admire and to wonder are

often confounded by the most accurate writers, yet in their primitive signification they are totally different.

'JOHNSON. When Lucian, in his dialogue between Mycillus and Megapenthes, observes, (and he is right in his remark), that the "admiration of mankind is constantly bestowed on what is far-fetched and little known," means he, I would ask you, to speak of the *wondering* or the *approving* quality, or faculty, of man?

'SAVAGE. *Admiration*, as I conceive, can never be employed in any other sense than that of *wonder*; for though to *admire* and to *approve* are, as you have just observed, precisely the same, it is nothing in respect to the substantive in question, which appears not to belong to the class of verbals, but to be of a distinct and particular root.' * * * *

In the above, neither Johnson nor Savage retain much of their former identity of manner, thought, or diction. The vast intellect of Johnson indeed appears in the course of this dialogue to have been reduced to a very dwarfish size by his transition to the Elysian fields.

ART. XIV.—*The Life of Sir Samuel Michael Foster, Knt. sometime one of the Judges of the Court of King's Bench, and Recorder of Bristol. By his Nephew, the late Michael Dodson, Esq. Barrister at Law. Johnson, 1811.*

THERE are few works, the publication of which is calculated to confer so important a service on the rising generation, as the biographies of eminent professional characters. Our future lot in life is often decided by the vivid impressions of our early years; many a distinguished ornament of religion has been formed by the contemplation of a Hooker or a Latimer; and the bar has not unfrequently owed its brightest lustre to the youthful admiration of a Hale, a Holt, or a Somers. With these views, the life of Sir Michael Foster, illustrated throughout by its strict adherence to the principles of honour and integrity, cannot but prove a highly useful addition to the stores of exemplary knowledge we now possess. The work before us was composed by the late much respected Mr. Dodson, as a tribute of affection and reverence to the memory of his uncle, and for the purpose of insertion in Dr. Kippis's '*Biographia Britannica*.' The death of the editor, as is well known, put a premature period to the progress of that excellent compilation. Dr. Disney, the friend and

biographer* of Mr. Dodson, has been induced, by his high regard and esteem for the author, to preserve the present memoir from oblivion; and he has conferred a benefit on society by so doing.

Sir Michael Foster was a native of Marlborough, and was born December 19, 1689. His father and grandfather were Michael Foster† and John Foster, eminent attorneys in that town. They were protestant dissenters, and, being such, were named as aldermen, and the latter as common-clerk, in the charter illegally granted to that town by James the Second, in September, in the 4th year of his reign; but, as they were zealous friends of civil and religious liberty, and the rights of mankind, they refused to be sworn and to act under it; and in the next month, a proclamation was issued for removing the new burgesses, and for restoring things to their former state. After attending the free school in Marlbro' a proper time, Mr. F. removed to Oxford, being matriculated in that university May 7, 1705. He studied some years in Exeter College under the tuition of Mr. Osborne, a gentleman whom, in the subsequent part of his life, he always mentioned with respect. He was admitted of the Inner Temple, May 23, 1707, and called to the bar in that society. He attended Westminster Hall some years after being called to the bar; but not having much success as an advocate, he retired into the country, and settled in his native town. In 1726, he married Martha, daughter of James Lyde, Esq. of Stantonwick, in Somersetshire; and in some few years afterwards removed to Bristol, where he exercised his profession with great reputation and considerable success. In August, 1735, he was chosen recorder of that city, and in Easter Term, 1736, took on him the degree of serjeant at law. P. 1. 47

In the vacation after Hilary Term, 18. Geo. 2d, on the recommendation of Lord Chancellor Hardwicke, he was appointed one of the justices of the Court of King's Bench in the room of Sir William Chapple, received the honour of knighthood upon the occasion, and was sworn in the 22d of April, 1745. Lee was at that time chief justice, who was succeeded by Ryder in 1754, and Ryder, by Lord

* Dr. Disney's account of this excellent man is to be found in the General Biography published by Dr. Aikin and Mr. Morgan, under the head 'Dodson.' The original memoir was only privately printed.

† In a note on this passage, to a quotation from the funeral sermon of Michael Foster, the judge's father, is subjoined the following anecdote. 'This character, great as it may seem, is not greater than the subject of it deserved. Mr. Justice Foster used to tell, that, soon after his appearance as a barrister in the Court of King's Bench, one of the judges inquired of an officer of the court for his name, and that the judge, being informed that he was the son of Mr. Foster, of Marlborough, immediately said, "Then he is the son of one of the honestest men in England." Note, p. 2.

Mansfield, in 1756. Mr. Justice Foster retained his office till the time of his death, which is thus related.

Mr. Justice Foster was blessed with a good constitution; and he generally enjoyed a good state of health, until some few years before his death. In no long time after the death of Lady Foster (May 18, 1768) his health began to decline, and he complained of a loss of appetite, which made it necessary for him occasionally to spend some time at Bath. He received considerable benefit from the use of the Bath waters; but, wheresoever he was, he was patient and resigned, composed and cheerful; rejoicing in the glorious prospect beyond the grave, which Christianity opened to his view. In Hilary, Easter, and Trinity terms, 1769, he seldom attended at Westminster Hall. He was confined to his bed a short time only; and, on Monday the 7th of November, being the first day of Michaelmas term in that year, he easily and calmly expired. He never had any children; but he had three sisters, who survived him, and were the mothers of his three nephews and executors, Michael Ewen, Michael Dodson, and Samuel Hawkes. By his own direction he was buried in the parish church of Stanton Drew, in Somersetshire, where Lady Foster had been buried.

It is unnecessary, and it would perhaps be improper, for me to attempt to draw his character at length. I have exhibited the most decisive proofs of his ability, of his candour, and of his integrity; and I will only add in his own words, which he has used in speaking of his intimate and highly valued friend Mr. Justice Abney, "when he died, the world lost a very valuable man, his majesty an excellent subject, and the public a faithful able servant."—P. 91—93.

We must not quote largely from so small a publication; yet shall hardly be pardoned if we do not select some of the instances here given in justification of the high character with which the memoir concludes.

His firmness and ability are evinced by his conduct in a case which arose during his recordership, of the murder of Sir John Dyneley Goodere, by his brother Captain Goodere, on board a ship within the jurisdiction of the city of Bristol. The captain and his friends wished for trial at the Admiralty sessions; and the great law officers who consulted together on the occasion, seemed to concur in opinion of the Admiralty's right of cognizance, till Mr. Foster convinced them of the contrary doctrine by a

* The compliment paid to Mr. Justice Foster by the celebrated Churchill, in his *Reveries*, ought not to be omitted:

"Each judge was true and steady to his trust,
As Mansfield wise, and as old Foster just."

very learned and recondite argument, which fully established the privileges of his city.

In the case of *Broadfoot*, which came under his cognizance about the same period, the question of the legality of impressing seamen came under discussion; and the opinion formed by the learned recorder, after the most laborious enquiry, was this:

‘That mariners, persons who have freely chosen a seafaring life, and whose education and employment have fitted them for the service and inured them to it, may be legally pressed into the service of the crown, whenever the public safety requires it; no other effectual method being yet found out for manning our navy in time of war, for raising that number of mariners which the legislature, from time to time declares to be necessary for defending our coast and protecting our trade.’—P. 13.

The case of *Sims*, for aiding and abetting *Midwinter*, in feloniously killing a mare, came before him at the Gloucester assizes in 1749. The question was, whether *Sims*’s offence was rendered capital by the statute 9 Geo. I. which takes away the benefit of clergy from principals, without expressly naming abettors. In this case *Foster* differed from all the other judges, in maintaining that *Sims*’s offence did not come under the statute, ‘the law requiring statutes so penal to be construed literally.’

This case, Mr. Justice *Foster* omitted to insert in his ‘*Crown Law*,’ out of compliance with the earnest solicitation of Lord Mansfield. Mr. *Dodson* (who published it in the appendix to the third edition of that work) laments, if he does not censure, the omission; and indeed it appears to us not altogether consistent with that high character for inflexibility and integrity which on so many other occasions his venerable relation so amply merited. We cannot sufficiently value every decision tending to restrain within certain and proper limits the arbitrary discretion of judges;

‘Which, as a great man (Lord Camden) has said, is the law of tyrants; which is always unknown; which is different in different men; which is casual, and depends upon the constitution, temper, and passion; which, in the best, is oftentimes caprice, and in the worst, every vice, folly, and passion, to which human nature is liable.’—P. 35.

His conduct on another similar occasion appears more consistent with his general character; when Lord Hard-

* When Lord Chief Justice De Grey, upon an important occasion, honoured with the emphatic appellation of ‘*The Magna Charta of liberty of persons as well as fortunes*.’

wicke having pressed him to forbear publishing some their late cases in the House of Lords, with the principle of which he was himself fully satisfied, and which he believed to be of considerable importance, he declined compliance in a manner highly honourable to his integrity. We insert the correspondence which passed on this occasion.

SIR,

Grosvenor Square, March 30, 1762.

'I am extremely obliged to you for having communicated to me the specimen which you have received from the Oxford press of those reports which you formerly were so good as to favour me with the perusal of in manuscript. I am very glad to observe that they are so handsomely and correctly printed. I formerly acquainted you, in a short letter, with my doubts as to publishing those proceedings in the House of Lords, which make a part of the book, without their leave; and as to the standing order of the house, No. 77, relative to that point, as I suppose that you have fully considered it, I will not presume to give you any farther trouble upon it, except to say, that I have not changed my way of thinking upon it. I am truly sorry to find, that the state of your health has not permitted you to go the circuit, but extremely glad that you had the caution not to run so great a hazard; for nobody can more sincerely wish the perfect re-establishment of your health, than, Sir, your most obedient, and faithful humble servant,

HARDWICKE.

* *My Lord,*

April 2, 1762!

'I have the honour of your lordship's letter of the 30th of March; and must ever acknowledge your goodness in again putting me in mind of the standing orders. But as that order, though conceived in general terms, was made upon a special occasion (the publication of an entire volume, professedly styled *Cases in Parliament*), I should hope that the few cases I have inserted among other crown cases, and which fall within my general plan, may be entitled to the same indulgence which those reported by Peere Williams, Strange, Comyns, and many other writers, have met with. I have presumed, as they did, on the benignity of the house; and, if I have written with equal precision and judgment, I hope that I shall not incur a censure which they have escaped.

'Hasty and indigested reports of what passeth in parliament, would, I own, reflect some dishonour on that august judicature. They do so on every court in Westminster Hall, and they are become the burdea and scandal of the profession. Against such reports, it is probable, the standing order was principally levelled. But since other writers have, without censure, reported parliament-cases arising within their own experience, I flatter myself that I shall not be distinguished from them, and

that I shall not be the first writer against whom an order of more than sixty years standing shall be revived. My hopes in this respect are grounded on the well-known candour and magnanimity of the house; and, permit me to add, upon the friendship which your lordship has long honoured me with, and your great weight in that assembly. These considerations encourage me to hope, that an old servant of the public (not, I trust, wholly an unprofitable one) has little to fear from the *sleeping lions*. Your lordship knows whence I borrow this figure. I am, &c. M. F.—P. 47—49.

The standing order adverted to in the preceding letters was made on occasion of the publication of Sir Barth. Shower's reports, in the reign of Queen Anne; and it is sufficiently apparent, from the tenour of Mr. Justice Foster's manly answer, that the notice taken of it by the Lord Chancellor was an ungenerous attempt to intimidate the judge, and induce him to suppress the publication of something disagreeable to his lordship. What were the reasons that made him wish the suppression, is not here stated. We wish that they could have been satisfactorily explained; but they were unknown to Mr. Dodson, and, as he believes, even to his uncle himself; 'but,' adds our author, 'I have been told by Mr. Justice Foster, that in the opinion of the chancellor's son, Mr Solicitor Yorke, they were not well founded.'

In Hillary term, 1757, a difference of opinion arose among the judges on the subject of applications for the writ of *habeas corpus* in favour of impressed soldiers under the statute 29 Geo. 2d, c. 4. We cannot now enter into the particulars of this affair which engaged very considerable attention at the time, and which involved questions of a high political nature. Mr. Justice Foster differed from the majority of the judges and the crown lawyers, and maintained his opinions by a course of very deep and powerful argument to the very last. The chief point in dispute is stated in the following words:

'Whether in all cases whatsoever the judges are so bound by the facts set forth in the return to the writ of *habeas corpus*, that they cannot discharge the person brought up before them, although it should appear most manifestly to the judges, by the clearest and most undoubted proof, that such return is false in fact, and that the person so brought up is restrained of his liberty by the most unwarrantable means, and in direct violation of law and justice.'

To this question, Mr. J. Foster answered on the margin by the following emphatic sentence—'*God forbid that they should!*' We must refer our readers to the passage

for the manner in which the same simple question is treated by those judges who differed from him in opinion.

The following letter to Mr. Ewen, one of the nephews and co-executors of this judge, contains so high a testimony to his virtues, that we cannot deny ourselves the satisfaction of inserting it; and with it we shall close the present article. It refers to the case of Martha Gray, keeper of East Sheen gate in Richmond park, who was indicted for obstructing at that gate a common footway through the park.

‘DEAR SIR,

‘I write, at the hazard of your thinking me impertinent, to give you the pleasure of hearing that of your uncle which, in all probability, you will never hear from him; I mean, the great honour and general esteem which he has gained, or rather accumulated, by his inflexible and spirited manner of trying the Richmond cause, which has been so long depending, and so differently treated by other judges. You have heard what a deficiency there was of the special jury, which was imputed to their backwardness to serve a prosecution against the princess.* He has fined all the absentees £20 a piece. They made him wait two hours, and at last resort to a *tales*. When the prosecutors had gone through part of their evidence, Sir Richard Lloyd, who went down on the part of the crown, said that it was needless for them to go upon the right, as the crown was not prepared to try that, this being an indictment which could not possibly determine it, because the obstruction was charged to be in the parish of Wimbledon, whereas it was, in truth, Mortlake, &c. * * The judge turned to the jury, and said, he thought they were come there to try a right, which the subject claimed, to a way through Richmond park, and not to cavil about little low objections, which have no relation to that right. He said, it is proved to be in Wimbledon; but it would have been enough if the place, in which the obstruction was charged had been only reputed to be in Wimbledon; because the defendant must have been as sensible of that reputation as the prosecutors; but had it not been so, he should have thought it below the honour of the crown, after this business had been depending three assizes, to send one of their select counsel, not to try the right, but to hinge upon so small a point as this. Upon which Sir R. Lloyd made a speech, setting forth the gracious disposition of the king in suffering this cause to be tried, which he could have suppressed with a single breath, by ordering a *nolle prosequi* to be entered. The judge said, he was not of that opinion. The subject is interested in such indictments

* The Princess Amelia, daughter of King George 2d, at that time ranger of the park.

as these for continuing nuisances, and can have no remedy but this, if their rights be incroached upon; wherefore he should think it a denial of justice to stop a prosecution for a nuisance, which his whole prerogative does not extend to pardon. After which, the evidence was gone through; and the judge summed up shortly, but clearly, for the prosecutors. It gave me, who am a stranger to him, great pleasure to hear, that we have one English judge, whom nothing can tempt or frighten, ready and able to hold up the laws of his country, as a great shield of the rights of his people. I presume that it will give you still greater, to hear that your friend and relation is that judge; and that is the only apology I have to make for troubling you with this. I am, &c.

EDW. THURLOW.

CRITICAL MONTHLY CATALOGUE.

RELIGION.

ART. 15.—Scriptural Christianity recommended. *A Sermon preached at the New Chapel in Broad Street, Lynn, May 19, 1811, in consequence of the Author's Separation from the Society meeting there for divine Worship; to which is prefixed an introductory Narrative, stating those Views of Satanic Influence, the Athanasian Creed, and the Calvinistic System, which occasioned his Separation, and induced him to become the Minister of a new Congregation. By Thomas Finch, Author of Essays on Man, &c. London; Sherwood, 1811, 2s.*

IS a man who lectures on astronomy, chemistry, or any other branch of science, to teach merely what is agreeable to the contracted views, groveling stupidity, and rooted prepossessions of his audience? Is he to make their ignorance the boundary of his knowledge, and their mental obscurity the measure of his intellectual illumination? Would not this be thought a very unreasonable expectation? Would it not indeed be esteemed the height of folly and presumption? But why is that to be required of a lecturer in theology which is not demanded in a lecturer on natural philosophy? Why is a religious teacher to be permitted to inculcate no notions but such as are in unison with the ignorance or the prepossessions of his audience? If he is placed in the situation of an instructor to any particular congregation, why is he to be cramped and fettered in his intellectual agency, and not forsooth to be permitted to utter a single opinion which is adverse to the opinions of those whom he is appointed to teach? It appears from the introduction to the present sermon, that some of the leading members of a Christian congregation at Lynn, in Norfolk, after choosing Mr.

Finch for their teacher, have taken great offence at some of his endeavours to make them wiser than they were when he came among them. Mr. Finch it seems had delivered some notions on the nature of temptation and the influence of spiritual agents different from those of part of his audience, but by no means inconsistent either with reason or the Scriptures, at which they expressed much dissatisfaction, and after some pitiful manoeuvres, desired him to resign his pastoral charge. Many, however, of Mr. Finch's hearers expressed their disapprobation of these proceedings, and resolved to form a new Christian society, and to erect a place of worship, in which they requested him to officiate as their minister. This offer Mr. Finch finally accepted; and we sincerely hope that his new congregation will shew themselves more grateful to him for his ministerial exertions than that which he has relinquished, and that they will receive with thankfulness, rather than with dissatisfaction, his honest endeavours to instruct them in the way of truth. We heartily commend the determination of Mr. Finch and of every other minister of every sect to make his own reason and conscience rather than the prepossessions of his audience his guide in expounding the Scriptures, and in explaining the Christian scheme. In the sermon which is entitled 'Scriptural Christianity,' we have found some judicious remarks, and Mr. F. has shewn the true grounds of union amongst Christians of different denominations.

ART. 16.—*Catholic Question. Two Sermons, one on the Impartiality of God, the other on Candor. By the Rev. Dr. Clarke, of Boston, in America: Author of an Answer to the Question, Why are you a Christian.* London, Gale and Curtis, 1812.

THESE are two sensible discourses, and the spirit of charity which they breathe, and the sentiments of moderation, which they contain, are very creditable to the writer. The following extract will justify our favourable opinion.

'The divine impartiality is now apparent; but it will be still more so at the great day. When all nations shall appear before his tribunal, then will they receive according to the deeds done in the body, whether they be good, or whether they be evil. God will not condemn or acquit upon such grounds, as would perhaps influence a human sentence. At that great and solemn day, it will not be inquired what religious opinions a man held, in what manner he worshipped God, to what particular denomination of Christians he belonged, but how he discharged his duty towards God, and towards man. The supreme Judge will approve no one, merely because he happened to be born of Christian parents, or drew his first breath in a Christian country. Nor will he condemn any one, because he did not come into the world under the same advantages. To the Jew, it will never be imputed as a fault that he was born of unbelieving

parents; nor to the Gentile, that he was educated in the grossest superstition. Their veneration for an impious impostor will never be charged as a crime upon those, who had the misfortune to be born Mahometans. Nor will the Papist fare the worse for honestly believing the Romish religion. God orders the circumstances of our birth and education; and I appeal to any man, whether it would not be hard that a person should be condemned for what he could not possibly prevent. We are Christians; but had we been born in other parts of the world, we should have entertained very different opinions. Had some part of Asia been the place of our nativity, the presumption is, we should have been professed Mahometans. Had we been born in the wilds of our own country, we should have been Pagans. And our religion would have been that of the church of Rome, had we drawn our first breath, or received our education, in a Catholic country. From these considerations it must be evident, that God will observe some other rule of judging than the mere circumstances of our birth, or the religious opinions, which are first instilled into our minds.'

ART. 17.—*Letter to a Baptist; in which the scriptural Authorities in favour of Infant Baptism, the Antiquity and Propriety of that Custom, are carefully investigated, with a Reference to the Mode adopted by the Church of England. By a Clergyman. London, Seeley, 1812, 12mo. 3d. or One Guinea per Hundred.*

THE arguments in favour of infant baptism are clearly stated in this little tract; and the perusal may be useful to remove the doubts of those, who object to the performance of this pious ceremony.

ART. 18.—*The healing Waters of Bethesda; a Sermon preached at Buxton Wells, to the Company assembled there for the Benefit of the Medicinal Waters; on Whitsunday, June 2, 1811. By the Rev. Claudius Buchanan, D. D. late Vice-provost of the College of Fort William, in Bengal. London, Cadell, 1811.*

SOME persons who are pleased with allegorical expositions of Scripture, will probably be gratified with the perusal of the present discourse. Those Christians, however, who consider it of the highest importance to understand the Scriptures in the plain grammatical sense, will probably be apt to think that Dr. Buchanan sometimes displays more fancy than judgment, and addresses the imagination rather than the understanding. We are anxious to do impartial justice to Dr. Buchanan, and to every other man of whatever religious persuasion he may be; but we must say that he does not appear to have advanced any solid argument to prove that the 'waters at Bethesda' were an 'emblem of the divine effects of the gospel in purifying the soul,' &c. We may, if we please, typify any thing or every thing; but one plain literal interpretation of a passage

in Scripture is more to be valued than a thousand allegorical interpretations. Dr. B. we fear, ascribes more efficacy to the baptismal rite than either reason or Scripture will authorize. There are many good Christians, who have never been baptized; and many men have come to be hanged who have been sprinkled at the font in the church, or washed in the running stream by the baptist. The truth is that forms and ceremonies are only the adventitious parts of a religion; and we are not among those who think that a Quaker will not be admitted into heaven because he never received either of the sacraments. Dr. Buchanan depreiates the dignity of human nature, in order to give more cogency to his remarks on what he calls 'the fallen state of man.' But was not the state of man, in the beginning, a state of *probation*? And is not the present state of man a probationary state? If it be not, why do the Scriptures talk of a day of judgment? But if the first recorded state of man was, and the present is, and the future will be, to the consummation of all things, a probationary state, it is clear that the common notions of the fall are an absurdity. Man is as much formed in the image of God at present as he was in the beginning, unless Dr. Buchanan will go to the length of some metaphysicians, and assert that the first pair went on all fours. The heart of man is often depraved by habit, but it is never depraved by nature. Habit is often a superinduced nature, but we must not mistake an artificial and acquired, for an innate and original state either of mind or heart. God ever made, and still makes men, good; but they corrupt themselves, and then charge the fault on their Maker. Mr. Jerningham, in his pleasing 'Essay on the dignity of human nature,' well remarks, that 'the evangelical precepts are in their construction of so refined a tendency, and of so winnowed a purity, that it is not easy to conceive the propriety of their being addressed to a human being born in guilt, and plunged in moral turpitude.' When our Saviour enjoined his followers to imitate the perfections of God, he passed the highest possible encomium on the moral capacity of man.

POLITICS.

ART. 19.—*An Inquiry into the State of our Commercial Relations with the Northern Powers, with reference to our Trade with them under the Regulation of Licences, the Advantages which the Enemy derives from it, and its Effects on the Revenue, the Course of the foreign Exchanges, the Price of Bullion, and the general Prosperity of the British Empire.* London, Hatchard, 1811.

THIS pamphlet is written with much temper, and contains many sensible remarks. The author appears to be a man of sober judgment and enlightened mind, and what he says is deserving of attentive consideration. When the enemy displays

such vindictive virulence and such inflexible rigour in his efforts to destroy our financial resources, it becomes a matter of paramount importance to show how his attempt may be frustrated, and his wishes disappointed. Some parts of the policy, by which the English government has attempted to defeat his projects, appear, though well intended, to have had the effect of furthering his views, and of promoting his interest at the expense of our own. The trade which we have, for some time, carried on by means of *licenses*, while it has tended to debase the old honourable mercantile character, and to encourage the practice of perjury and corruption on the most extensive scale, has, on the whole, been much less advantageous to ourselves than to our enemies. Our enemies have taken advantage of it to furnish themselves with the most necessary articles of supply in a military point of view, whilst we have imported their luxuries at most extravagant prices, the payments of which have been principally made in bullion, as the rigid system of exclusion which Bonaparte has adopted, will not admit any colonial or other produce which we might exchange on terms of reciprocal advantage. The French restrict their importations from this country to a few articles of primary necessity, whilst we do not impose similar restrictions on our importations from the continent. Hence the trade, or, as it ought more properly to be called, *smuggling*, which has been so extensively prosecuted by means of licenses, has caused an immense exportation of bullion, which, in addition to our increased foreign expenditure by the war in the peninsula, has drained this country of almost its whole stock of the precious metals, and left us nothing but a circulation of paper for one of gold. We cannot entirely coincide in what this author says, p. 2, that 'the persevering and unremitted attempts' of Bonaparte 'to cut off all commercial communication between this country and the continent,' have subjected the countries under the domination of the French emperor to greater evils than we have ourselves experienced; and that the 'necessity of relaxing' this system will be felt abroad before it can bring very great calamity and distress upon this country. For, what can well exceed the distress which this system has already brought on Nottingham, Liverpool, and other places, and, indeed, with which it menaces the prosperity of Great Britain and her colonies? The following is the conclusion of the present pamphlet, in the sentiments of which we cordially coincide.

'As the prohibitory system, which is now so rigidly enforced on the continent, precludes us from the benefits of an export trade to it, it is indispensably requisite, that we should endeavour to counteract this evil, by opposing to it similar measures. Whether such measures may have the effect of forcing the enemy to act on principles of reciprocity, must at present be doubtful; but, in the event of their failure, it would be a pre-

ferable course to try this experiment, whatever privations may accompany it, than longer to submit to the many serious and alarming consequences, which must inevitably flow from a perseverance in our present system. If, however, any exception be made to the general plan of closing our ports against *all importations from those countries, where our exports are not admitted*, it should be confined to the admission of such articles only as are of indispensable necessity. There are but few commodities which we could not procure from other places, with which we should at the same time have the full benefit of a reciprocity of commerce; and there can be no doubt, that, by judicious arrangements, we might, in a very short period, render ourselves completely independent of the Baltic powers.

'It is of infinite importance that we should direct our attention to this point; for our situation would indeed be deplorable, if such supplies could be obtained from no other quarter. If they refuse to receive commodities of every description from this country, and if we should not have bullion enough for the payment of such importations from the North, our embarrassments would be inextricable. Ruinous as this trade may be, it would, even in this case, be continued no longer than for the period that we should be enabled to provide bullion for the purpose, and when the capacity of doing this ceased, the trade must cease altogether.

'If such a state of things should ever arrive, it would necessarily produce that very reciprocity of trade, upon which we ought strenuously to have insisted from the commencement of our commercial intercourse with the Northern States, unless we can suppose their resources to be so considerable as to render them independent of their export trade.'

ART. 20.—*Peace with France! Ships, Colonies, and Commerce; Bankruptcies considered; Sir Francis Burdett; Some Light thrown on the Causes of the Riots, April, 1810; Bullion Report; Circulating Medium; Peninsula; Prophecies.* London, Murray, 1812.

THE author of this pamphlet professes himself an enemy to peace with France, *on any terms whatever*, in the present circumstances of Europe. He says, p. 5, 'it is in peace that he (Bonaparte), carries on the most to be dreaded war.' But, as the experiment has never yet been fairly made, it remains to be seen whether Bonaparte be a more formidable enemy in peace or war. The old government of the Bourbons was always in sentiment and principle, and as far as possible, in practice, hostile to this country in peace as well as in war; but we have not yet sufficient data to determine whether the spirit of the new dynasty will, in a period of peace, be more perfidious than that of the old. The peace of Amiens, or as it would be more properly called, the truce of Amiens, was only an interval of distrust and jealousy on both sides. There was hardly any thing of peace but

the name. The spirit we fear, did not predominate in the councils of either state. We shall not now enter on a discussion of the question, whether the peace of Amiens were first broken by Britain or by France; but subsequent events have fully proved, that we could not have suffered more by the continuance of the peace than we have by the renewal of the war. Would peace have added so much to our national burthens? Would it have caused the stagnation of foreign trade, the accumulation of bankruptcies, the depreciation of bank notes, and the disappearance of all the gold coin of the realm?

This writer says, that the country is drained of its bullion, 'because the government *undervalue* it.' But the truth is, that it is not undervalued by the government, but raised to a higher nominal value by the *excessive* issue of bank notes.

POETRY.

ART. 21.—*The Poetical Chain; consisting of Miscellaneous Poems, Moral, Sentimental, and Descriptive, on familiar and interesting Subjects. By Mrs. Ritson. London, Sherwood, 1811.*

THESE poems on moral, sentimental, descriptive, and, what may appear to the authoress, vastly *interesting subjects*, are inscribed to her 'much respected and very highly esteemed friend, Lady Chambers, relict of Sir Robert Chambers, Chief Justice in Bengal.' If my Lady Chambers can find pleasure, amusement, or instruction, in this miscellaneous and *mighty interesting* collection, we must own, that her ladyship's mind is not very difficult to please. Mrs. Ritson, like all other vain and frivolous women, thinks it necessary to address the public, in order to account for her folly in making a book. She tells us, that she knows she has not any merit as a poetizer. If she be so certain of wanting every essential to form a *poetess* (which we beg leave to assure her is certainly the case), why, in the name of goodness, does she publish her *fiddle saddle* nothings upon nothing? All these nonsensical bad rhymes may do very well to vary the hour whilst her old dowager and friends are nodding over their glass of Madeira before coffee is brought in to rouse them for the important occupation of the card table; but to us poor souls in this dreary season, who have neither Madeira nor even a solitary pot of porter to 'cheer our eyes and glad our hearts,' we cannot but say, that we want something better than Mrs. Ritson's lays on very *interesting subjects*.

ART. 22.—*The Tocsin, with several Minor Poems. By a Member of the Honourable Society of Lincoln's-Inn. London, Bickerstaff, 1811, price 4s.*

THIS little poem was written in Italy, at least the greatest part of it, and the author, seeing how eventful the times are,

thinks a warning voice is necessary to make people look about them. We fear 'The Tocsin' will not recal them to their duty, although it is a very pretty poem, and speaks truths which might be of service to the thoughtless and the gay. We think, that The Tocsin evinces much poetical merit. The lines on Italy are very pleasing and harmonious. The minor poems consist of a sonnet imitated from the Italian, Lines on the Tomb of Ariosto, on Ilfracomb, Teignmouth, &c. Among these, we prefer the following:

ON THE TOMB OF ARIOSTO.

'Ye willows green, that wide extend,
O'er moist Ferrara's marshy shore;
Your heads, in pitying languor, bend,
And mourn your fav'rite bard, no more!

'Ye reeds that skirt his hallow'd grave,
Where wildy wanders down the vale
His parent stream; still wilder wave;
And sigh along the passing gale!

'For here, your poet wildy great,
His magic numbers sweetly sung;
And here, inexorable fate,
For ever stopp'd his tuneful tongue.

'Yet still, Orlando's fame, *survives*,
When cold, Orlando's poet, lies:
Though fate forbids the bard to *live*,
His wreath of laurel never dies.'

ART. 23.—*Poems in the English and Scottish Dialects.* By William Ingram. Aberdeen, Brown, 1812.

THE following poems are dedicated to a Mrs. Wilson, of Cairnbanns, and the author tells us, as many authors have done before, that he blushes exceedingly in presenting them to the public; but that the earnest solicitations of his partial friends have prevailed, and he flatters himself, that criticism will spare its severity for this very good reason, that he is secluded from the world, and has little or no opportunity of studying the manners of polished life. So with *these great advantages*, he commences poet; and because his lines please a few partial friends, he thinks it highly necessary to indulge our southern senses with a sight of his *Lack-a-daisycal* ditties of nothing at all. Mr. Ingram has indulged his fancy in rhyming on a poor tutor, the Vale of Tears; Peace and Plenty, and an *Auld Coat*, being a lively subject; and of all unlooked for subjects, the following—*Early Baldness*; which, if our readers find any inclination to read, we beg to inform them, that they will find this very elegant and interesting *morceau put into measure* by looking in page 87, in which he informs us,

'That I am now no more a boy,
My bald forehead, alas! can show;
Yet still a modest gleam of joy
Soothes the warm heart that beats below.'

Merciful goodness! in what part of Mr. Ingram's person can his heart be situated?

NOVELS.

ART. 24.—*Elfrida, Heiress of Belgrove, a Novel, 4 Vols. By Miss Emma Parker. London, Crosby, 1811, price 20s.*

AGREEABLY to our promise, we have very carefully perused *Elfrida, the Heiress of Belgrove*. We must allow, that Miss Emma Parker has evinced more talent and more probability in this production than in that of *Virginia*; though she has in the honesty of her heart told us, we are not to expect any thing but a production made up of threads and patches, ornamented by her own pretty fancy and romantic illumination. Yet we own we have felt more interest in the perusal of this than of her former work. The scenes are more pleasant, and the family circle of General Villiers presents a lovely spectacle. The first thing, which is rather *piquant* to the attention of the reader, is the novel idea of a young heiress, shortly before she becomes of age, determining to choose a young lad of 12 years of age to educate according to her own fancy, that he may become, in due course of time, her husband. This ludicrous idea is very well carried on for some time, and the events which break the spell, are sufficiently interesting to make the reader proceed. Although embodied in four good sized respectable volumes, *Elfrida, the Heiress of Belgrove*, is a very handsome, sensible, and amiable personage, and her lover all that any lady can wish in the form of a gentleman. The chief merit of the work lies in the pleasant portraiture of General Villier's family circle. In one of Miss Parker's *fandangos* before her chapters in *Virginia*, she says, 'there is nothing new under the sun;' and so it appears in the *Heiress of Belgrove*; for, if Miss Emma Parker will recollect, there is *something very similar* in her story of Emma Villiers and Captain Mowbray—to one in a novel of that excellent novel writer, Charlotte Smith. As Miss Parker has expatiated so much, on *delving* in her brains, and evinced such horror on the *pains, crimes, and penalties* of plagiarism, we could have wished, that she had seen this novel of Charlotte Smith's before she made up *her paquet* for the press. This we must allow, and with pleasure, that we have not encountered those odious, pragmatical, nonsensical, and stupid chapters, in the perusal of *Elfrida* which we were compelled to wade through in *Virginia*; nor are the digressions so tedious. The authoress seems to be mistress of her subject, and interests accordingly. She is perfectly *au fait* in all

military and town garrison exploits; and those young ladies who sing '*A Soldier, a Soldier for me,*' will find an agreeable lounge in reading of handsome aide-de-camps, gallant majors, and fascinating colonels, court martials, reviews, mock-fights, and all the pomp and circumstance of glorious war.

MISCELLANEOUS.

ART. 25.—*Instinct Displayed, in a Collection of well-authenticated Facts, exemplifying the extraordinary Sagacity of various Species of the Animal Creation. By Priscilla Wakefield.* London, Darton, 1811, price 5s.

Mrs. WAKEFIELD has made a most agreeable assemblage of what she asserts to be authentic facts of the instinct and sagacity of organized beings, which will no doubt be very interesting to young minds. Mrs. Wakefield's selections are taken from Mr. Smeathman's papers, the *Encyclopedia Britannica*, several individual observations, Dr. Darwin, Hunter's *Translations of St. Pierre's Studies of Nature*, Accounts from Mrs. Grant, Author of the *Letters from the Mountains*, &c. &c. Mrs. Wakefield's motive for publishing this work is to excite that attention to the propensities of animals which may operate as a powerful inducement to young persons to treat them with care and kindness, instead of cruelty and neglect. Numerous are the facts which Mrs. Wakefield has brought forward of very extraordinary instances of sagacity in different animals, particularly dogs, who appear favoured by Providence with a superior degree of reason or instinct. Instances of sagacity so wonderful sometimes come to our knowledge, that we cannot help supposing, that they are endowed with a capacity which enables them to act with reflection; but we must recollect, that dogs being more domesticated with man than any other animal, they are more *educated* creatures, and consequently have their habits formed very much by their instructor, man. Mrs. Wakefield gives a curious account of the wonderful faculties of a terrier belonging to a learned gentleman in Suffolk, whose sensibility and love of music were so great, that 'he would sit for hours on a chair by the piano listening to the soft strains of Clementi's or Pleyel's sonatas;' but what is still more wonderful, and shows what an excellent judge he was in this difficult science, *he used to beat time with his tail when he heard some favourite airs performed.* Now when we consider the difficult passages with which these composers abound, it must be allowed, that *bow wow's beating time* showed no small skill in this divine art. Another fact of the fidelity of the cat is more singular, when we consider the general character of this animal, which is marked by revenge, cruelty, ingratitude, and art. It is said by Mr. Pennant,

* that a very remarkable accident befel Henry Wriothesly, Earl of Southampton, the friend and companion of the Earl of Essex, in his fatal insurrection. After he had been confined in the tower a short time, he was agreeably surprised by a visit from his favourite cat, which, according to tradition, having found her way thither, descended the chimney of his apartment, and seated herself by her master. He adds, that a picture, in the possession of the Duchess of Portland at Bulstrode, of this nobleman, in a black dress and cloak, with the faithful animal at his side, may be supposed either to confirm the fact, or to have given rise to such an extraordinary story.

But the most beautiful anecdote in this selection, is the following. 'Rats are said to show a degree of pity and sagacity,' which places these troublesome and destructive animals in a very amiable point of view. 'In case of one of their community becoming blind, they have been seen to lead the blind rat to drink, by placing a straw in its mouth, and a rat, at each end of it, guiding their companion to the water.'

ART. 26.—*The Accomplished Youth; containing a familiar View of the True Principles of Morality and Politeness.* London, Crosby, 1811.

TO those fond mammas who wish to see the hopes of their families shine in the *true principles* of politeness (*putting dull morality on the left side*), now is their time; for *The Accomplished Youth* presents himself as large as life under a tree, a book on the table, a globe at his feet, the house seen at a distance, papers scattered in a most negligent and fascinating profusion around him, with his own dear self looking *unutterable things*, viz. staring (with his arm over the back of his chair), like a conjurer. If this is not sufficient, we advise every mother who is anxious to see her son a *smart youth*, to study this convenient little volume, and instruct her dear boy how he is to blow his nose, turn out his toes, make his entrée into a drawing room, look consequential, clean his teeth and show them to advantage after the operation is over, with every other circumstance of equal importance.

ART. 27.—*A Vocabulary in the English, Latin, German, French, Italian, Spanish, and Portuguese Languages.* By J. Boardman, London, Boosey, 12mo. 7s.

THE best way of learning a language appears to us to be, to begin with fixing the most useful part of the vocabulary, or that of the most common and familiar names of things in the memory. The inflections of the nouns and verbs may, at the same time, be acquired. A book and a dictionary should then be put into the hands of the student, and he should learn the rules of grammar, not, as is commonly done, by rote, but by gradual observation and experience; by which they would, at least with the occasional superintendence of a judicious master, be acquired

with more facility, perceived with more distinctness, and retained with more certainty than in the common way. The present is one of the best vocabularies which we have for some time seen. The French, Italian, Spanish, and Portuguese languages are all, in general, derived from the trunk of the Latin; and when the Latin is well understood, the four languages first mentioned may be learned with great expedition and ease. We wish to see the Latin generally taught not only in boys' schools but in those of girls. We are not indeed fond of female pedants, who are even more disgusting than pedants of the other sex; but there is little danger of pedantry where acquirements are generally diffused and cease to attract notice by their singularity. The knowledge of the Latin language would, in our opinion, be a great additional charm to the accomplishments of every well educated woman. It would improve the elegance and the solidity of female conversation, and would contribute in no small degree to the usefulness of the sex as mothers. Children might thus be generally taught to read Latin at a very early period, and great obstacles might be removed in the way of acquiring the elements of a classical education.

ART. 28.—*Letters from an Elder to a Younger Brother, on the Conduct to be pursued in Life. Part the Second. By William Hussey, London, Hookham, 1811, 12mo. 5s.*

THE remarks of Mr. Hussey, though never either novel or profound, are those of a man of good sense and of plain unsophisticated understanding. His morality is of a cheerful cast, and has nothing austere nor forbidding in its aspect. In Letter X. Mr. Hussey makes some sober and judicious observations on the Societies for the Suppression of Vice; which he seems to think 'in practice merely societies for the persecution of poverty.' There are many vices which cannot be put down by violence, though they may be discouraged by example. Men may be reasoned out of them by mildness, though they cannot be made to part with them by angry menace or imperious force.

'The most rational and the most effectual association against vice,' says Mr. Hussey, 'is the association of example.' 'Example was the instrument used by our Saviour, and it is the only becoming instrument for a professor of his religion to employ.' Mr. Hussey shows himself, in Letter XIV. an advocate for early marriage, if it be '*prudently contracted*.' But youth and prudence are seldom convertible terms. And it seems vain to expect, that in a period when sensation is so lively and passion apt to be so impetuous, an event, which even in persons in more advanced life is too often wont to lead reason astray, should, in the freshness and glow of juvenile years, be the effect of cold and calculating caution. But nevertheless, viewing things in their general aggregates of good and evil, which is the only fair way of

estimating the mixed events of life, in which pure good is never to be found, we are of opinion, that early marriages are better than late, more conducive to virtue and to happiness, to the good of individuals, and to the general welfare of the community. Early marriages are indeed contrary to the recommendation of Mr. Malthus; but we have long been convinced, that that gentleman's reasoning on the subject is more specious than solid; and that though his theory is dazzling and apparently incontrovertible, it is falsified not only by daily experience but by the general history of mankind. See our refutation of Mr. Malthus's reasoning in the review of Jarrold's *Dissertations on Man* in the C. R. for January, 1807, p. 13; and in our review of Mr. Ingram's '*Disquisitions on Population*,' in the C. R. for November, 1808, p. 270.

Mr. Malthus truly says, that women 'are the home of man.' Without them indeed, man has no home, or none which is worth the name. In Letter XVIII. Mr. Hussey strongly admonishes his younger brother to guard against idleness after meals. 'Unless,' says he, 'your family or your company should prevent it, I strongly recommend you to resort to your pen, your book, or your business, regularly after every meal.' Mr. Hussey is accordingly no friend to a daily nap after dinner, in which repletion is very apt to tempt us to indulge. Mr. H. will not allow this practice of *napping* to be justified by the analogy of animals, who lie down and sleep after they have eaten till they can eat no more. But our author wisely counsels his brother to eat with more becoming moderation, that he may not lose his vigilance in somnolency.

ART. 29.—*A Chart of Ten Numerals in Two Hundred Tongues; with a descriptive Essay: extracted from the Seventh and Eighth Number of the Classical, Biblical, and Oriental Journal. By the Rev. R. Patrick, Vicar of Sculcoats, Hull. London, Sherwood, 1812.*

THIS polyglot of numerals will be a very acceptable present to the curious; and Mr. Patrick's learned remarks, by which it is accompanied, add greatly to the value of the performance.

*Alphabetical Catalogue, or List of Books published
in February, 1812.*

AN Essay towards an History of the ancient Jurisdiction of the Marshalsea of the King's Bench.

Armstrong C. M. D.—An Essay on Scrofula, 4s.

Arnot Hugo, Esq.—An Address to the British Nation on the Accession of the Prince Regent.

An Inquiry into the Pretensions of Bonaparte to the Appellation of Great, 3s.

Ashe Thomas, Esq.—The liberal Critic, or Memoirs of Henry Percy, Esq. 3 Vols. 12mo. 21s.

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TO CORRESPONDENTS.

Dr. B.'s Letter has been received.